

THE MOSLEM WORLD

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I

OUR MOSLEM NEIGHBORS IN ONE WORLD

The imperative demand for a united world, friendly and cooperative, is upon us. It is generally recognized by thoughtful Christians that to establish and maintain such a world society there must be certain basic convictions held and motivating the leaders and people of a great majority of nations—"a common ethos." We believe that only the Christian ethos is adequate. We find, in fact, that there are some principles, attitudes and emphases which are basic from our Christian point of view which are either unknown or unaccepted by Moslem leaders and Moslems in general. One thinks of such matters as the need and methods of reconciliation of enemies; the place and law of forgiveness; the value of individual persons and the reasons why persons have value; relationships between persons: are they intended by God to be that of master and servant, paternal, or fraternal? What attitudes are advanced and privileged peoples to take towards backward, undeveloped communities and individuals; are they destined to remain such, or are the privileged groups responsible in the plan of God for helping them to become all that their innate qualities permit? The status of women and the character of family life: are there important differences in Moslem and Christian conceptions of God's purposes? Relationships between believer and non-believer: are they to be brotherly, or that of superior and inferior? Religious liberty; Is love or power the dominant conception of God's character and mode of expression? Does Jesus or Mohammed reveal God more truly and adequately to men today?

Most Christians believe there are deep cleavages between the two communities in these matters; that they grow out of differences of understanding regarding the nature of God and His plan for men; and that it is essential to locate, as far as possible, just where these differences lie, out of what experiences they arose, and how the insights and convictions of Christian experience and faith can be interpreted to our Moslem neighbors.

One of the characteristics of our time is the emergence of the common man's demand for life that is more satisfying. There is

widespread conviction that life which is poor can be enriched and therefore ought to be. A new sense of man's value in his own eyes is apparent; exploitation and neglect alike are resented. May this not be a wonderful conditioning of mind for Jesus' offer of more abundant life? For at once two questions require an answer that Jesus knows: What kind of life is actually more abundant, more satisfying? And, How do men attain it? Self-realization is a hope common to both Moslem and Christian; where do Jesus and Mohammed differ in definition and process?

In spite of the widespread denial in Christendom of Jesus' scale of values, the world's statesmen and cultural leaders are actually turning to them for the foundations for a world society and in specifications for leadership. It is of little importance whether or not credit is always given to their source, so long as they are accepted. But the greatest urgency exists that those values and the means by which they are realized in life, be not only proclaimed but demonstrated in personal living and in social, economic and political situations, especially locally where people can in some measure participate in them in the making. That is the peculiar and God-given task of the Christian Church. How can the Christian Church more truly reflect its Master's spirit, more intelligently apply His principles, more generously share His life among Moslems? In "one world" the Church in America no less than the Church in Arabia, is a demonstration center. So far as concern and compassion for Moslems are in question, what does the Church today demonstrate that might attract the Moslem into its fellowship?

"New occasions teach new duties
Time makes ancient good uncouth."

The fact that Christian schools perform a great function in our service to non-Christians should not blind us to the further fact that not only the majority but the influential section of the community study in Government schools. These have increased by leaps and bounds in late years. Government, culture, economics, public opinion, religious freedom, relationships with other nations, are very largely in the hands of men who have been educated in Government institutions. What can be done to attract them to those Christian foundations which must underlie the new society they are working to create at home and abroad? How can they be enabled to so participate in Christian life and thinking that they may be drawn to inquire of the Master of that life and thought?

The present-day significance and importance of the Moslem peoples are slowly penetrating American minds, thanks largely to political Zionism, British, Dutch and French imperialism, and even

to Russian foreign policies. Palestine, Egypt, India, Indonesia, Libya are in the headlines of the newspapers and magazines much more persistently than in the religious press. This fact offers a unique chance to explain the qualities, beliefs, customs and hopes of 300,000,000 Moslem fellow-citizens of one world with whom Americans must now consciously live. And surely any honest, extensive and human picture of these people is bound to create compassion for them and a desire to share with them the blessings that we have from Jesus Christ. To whom else shall they turn but to Him who has the words of eternal life? That compassion will lead us to pray, to pay, and to provide the laborers for that interpretative, sharing task.

Moslems, like other people, when they have had some Christian teaching are emotionally attracted or repelled by what they see of Christians, individuals and groups, in normal everyday affairs. An ever present question, therefore, is, "What in our daily Christian living attracts, repels, or leaves indifferent, these whose faith derives from Mohammed?" It has often been said that they are repelled because of a bad conscience. While that may be and often is true, we may still ask ourselves if they *usually* see such perfected Christians, such truly Christian society, that they dare not get too close for fear of being drawn into the circle? How much are they hindered by our unconcern for their interests; our support of government or business or social practices that diminish their freedom and self-respect (or at least our failure to protest); the paternalism of relationships between missionary and native colleagues; our social aloofness; our inner sense of superiority, either racial or religious; these and other inner but real walls of division between us that we fail to surmount in order to become identified with them? Do we adequately understand the psychology of people whose position vis à vis ourselves is not that of equality but of less privilege and status?

To create community of interest, aspiration and action is a vitally urgent matter throughout the world. Christian and Moslem cannot and will not live apart as in the past. Who will reconcile each to the other in the fuller unity of the world family, except those to whom God has committed the ministry of reconciliation through Jesus Christ? This is our duty today, for which we need to think, plan, pray and trust together.

II

MOSLEM STUDENTS IN GOVERNMENT SCHOOLS

The United Nations Organization is a serious attempt to bring into being a united world. Well informed Christians realize that one of the fundamental requirements for its success is the existence of public opinion among the peoples of all nations that will support it.

Such public opinion, to be effective, must have a considerable body of convictions held in common that will determine not only ends but means in the program of UN. On many basic matters there does not now exist such a body of convictions nor such public opinion; they must be created. This is an immediate responsibility of the Christian Church if the world society is to be established and maintained on bases in harmony with Christian conceptions.

The Moslem communities throughout the world are among those whose ideals and governing purposes are in many respects different from those of Christians. How will those differences be harmonized?

The Moslem peoples, like others, are undergoing many changes in their ways of life, their objectives for personal and social effort, their use of modern knowledge and techniques in physical and social sciences, and even in religious thinking there are many signs of uncertainty and possible need for change or at least new interpretations of old concepts.

The leaders to whom they are looking in this changing scene are in large measure the product of modern, Western education (whether through formal schooling, or through travel, the movies, the press, the radio, etc.) New Government systems of education are following Western patterns. Those who promote and direct these systems are themselves with relatively few exceptions the former students of Government schools; not many, proportionately, graduates of Christian schools have been in top posts where policy is made and carried out, although Christians who have gone through Government schools are more likely to advance in any Government service than those from Christian schools. The reasons are many, but one is that in the Government schools they come to know the men who in later years control the Government. The "leading families" usually send their sons to Government institutions. Preference is often given graduates of government secondary schools who enter the higher schools for graduate work. And of course sheer numbers is a great and important factor and will be an increasingly big element in the future.

Through the years, as these modern Government educational programs have been developing, some steps have been taken by the Church leaders to attract students to Christian teaching and practice. Hostels at important centers are staffed with specially qualified directors. Christian teachers from the West have been recommended by missionaries to Government schools. Efforts have been made to help students sent to Western schools to become acquainted with Christian personalities and institutions. And always personal friendships have been formed with students and teachers to whom the missionary has been "guide, counsellor and friend." It is because there have been these fruitful steps through many years that the

writer would now urge a great multiplication of similar efforts wherever there is a large concentration of Government school and college students, both men and women.

Why should not the future leadership of the Church be recruited from the choicest students in the Government schools, and their contacts with non-Christian leaders be conserved for the Christian cause? Not only the ministry but the lay leadership of the Church might be greatly strengthened by such recruitment.

The history of European Christianity shows how winning a nation's rulers led to the people being brought into the Church. With all the limitations of that experience, may we not learn much from both its advantages and disadvantages? The "rulers" today are the educated community, not the kings. How can they be won? And when won, how given responsibilities and leadership in the Christian enterprise?

New methods are not the important thing, but new and sustained conviction on the part of not only Mission Boards but field missionaries as well, as to the singularly creative opportunity these thousands of Government school students offer for the Church's program. If the Church is to build Christian public opinion, demonstrate and propagate Christian values, and provide Christian leadership for the nations' life in all phases, here is the harvest field waiting for laborers.

Ours is a new day, the day of One World, of atomic energy, of a world-wide demand for principles, spirit and leaders who will and can make a friendly, cooperative world society. So far as the Moslem portion of the world is concerned, leaders will come from Government schools in immensely greater numbers than from mission or Christian schools; in their hands will be greater power; and in their numbers will be the backlog of those who in subordinate official posts and in business, education, journalism, social and recreational life, remake the culture patterns and set up the signposts by which their people will express their relationships to their neighbors of other faiths and other cultures.

Leadership for this outreach to the Government schools need not, and should not be entirely from the West. Nationals are equally competent and often better adapted to it. Both types are needed. The outstanding need is fresh emphasis, policy, planning, personnel and, of course, money. Winning leaders is expensive business. In war the big talk is not about cost but about winning the war. Lives are pulled out of less important services and directed to this end. And leadership comes first, last and all the time. The nations are finding new leaders. Can we win them for Christ and His kingdom?

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EVANGELISM FOR MOHAMMEDANS

Evangelism for Mohammedans is probably the most difficult of all missionary tasks. Most of us who have spent years in this work could claim to be charter members in the brotherhood made up of those who have fished all night and taken nothing. We can join with Bishop Linton of Iran when he exclaims, "Thank God that the Scripture says it is required in stewards that they be found faithful—not successful." Nevertheless we know that the Master commissioned us to preach the Gospel and to teach all nations, not only those where it is easy or where there is a ready response. Whatever may have been the feeling in times past, most of us will admit today that we cannot leave one portion of the small world in which we live unevangelized and hope to have the kingdom of Christ succeed in other portions of the globe. So we are ready to work on in the absolute assurance that on some blessed morning Christ will command us again to launch out into the deep, and the Gospel nets shall be filled. We know also that the Moslem world of today comprises the Bible lands, the crown lands of Christ. We believe that the Almighty God has put far too much into them to leave them forever outside His kingdom and so we would labor on in the faith that in His own good time the people of these countries may be won to Christ, not by the sword, but in a great spiritual endeavor motivated by the power of love.

Before we consider the subject of how the Gospel should be communicated to Moslems it would be well to define what we mean by evangelism. In order to do this it may be best to review what a number of great missionary leaders have given in the past as their idea of evangelism. Since China is the most populous of all lands, and since it has Moslems in every province, we might first quote the words of Dr. P. Lindel Tsen, Bishop of Honan. He says: "To me evangelism is the task of presenting the whole Christian Gospel, by word and deed, to man and his society with a definite object of converting him to be a child of God and his society into the Kingdom of Heaven." In this connection we recall the word of another Chinese bishop who has been recently in America. He said that when he studied the Gospel he saw that Christ talked a great deal about fishing for men and that he also spoke many times of the shepherd and the sheep. The bishop said, "I take it from this that He wants us to get men by hook or crook."

Toyohiko Kagawa of Japan says, "Evangelism means the conversion of people—from worldliness to Christlike godliness. Conversion is absolutely fundamental, for without the awakening of a spirit-

ual hunger, there is no hope for an individual, a society, a race, or a nation." Another great world-Christian, Bishop Azariah, of Dornakal in India, wrote before his late passing to a higher sphere of service: "The proclamation of the evangel—of the good news of God's love and forgiveness in Christ—is evangelism." In another place he goes on to explain: "God alone can touch the hearts of people. The forces that make for change of religious allegiance on the part of men are many and often beyond human analysis. It is our duty to watch the movements of the Spirit lest we frustrate God's work by our unbelief, indifference or mismanagement of potential situations. We need divine illumination to have a right judgment of all things."

And while we are speaking of Bishop Azariah please allow me to turn aside from the definition of evangelism for a moment to quote his experience as an example of the fact that evangelism for Moslems may not be so hopeless as we sometimes think. In his recent book, *Pathfinders of the Missionary Crusade*, Sherwood Eddy tells that when Azariah gave up a prominent executive position in India to go as a worker among the outcastes of Dornakal, Dr. Eddy strongly advised him against such an action. He continues, "When I visited Dornakal the outcastes of Hyderabad seemed to me so debased, so sunken almost in savagery, the men such drunkards and thieves and the women so stupid, that no great fruitage, no adequate results could be expected in our lifetime. I did all I could do to dissuade Azariah; but I might as well have argued with William Carey or Judson or Morrison against going to the Mission field. . . . Years later when I went back to visit Azariah in Dornakal, my weak faith was utterly rebuked. Here where I had expected to see but little fruit in our lifetime I found in Bishop Azariah's diocese a growing Christian community which today numbers nearly two hundred and fifty thousand souls." It is a great thing for those who toil in Moslem lands with very little to show for their labor to look off and see such results in other portions of the worldwide Christian fellowship. We take heart as we continue to work and pray.

Then to return to the definitions of evangelism from leading Christian workers, Mr. S. A. Morrison of Cairo, who has long worked among Moslems, says: "Evangelism is the proclamation of God's good news, the making known of God's revelation of Himself, more particularly in the life, death and resurrection of Jesus Christ, our Saviour and Lord." Another statement from the church of England was made by the Archbishop of York before the Madras Conference; he said: "Evangelism is the winning of men to acknowledge Christ as their Savior and King, so that they give themselves to His service in the fellowship of His church."

Robert E. Speer gives us the following definition: "Evangelism is the presentation of the truth and life of Christianity both by word and deed, with a view to persuading men to accept it and to believe in Jesus Christ as Lord and Savior, and in God through Him, and to give their lives to His service." Finally we may quote Stanley Jones: "Evangelism is the good news of the Kingdom of God on earth, that Kingdom personalized and embodied in Christ through whom this gracious offer comes in nail-pierced hands, signs of what it cost Him to make this offer to us in spite of our sins, and who ever lives to make the Kingdom effective in the individual and social will, and who offers to us an individual and social new birth as first steps toward the realization of that Kingdom."

Let us say, then, that whatever difference there may be in emphasis, all of these definitions unite in the great basic insight that evangelism is presenting to men the Gospel of Christ in order that they may accept Him as Lord and Savior and become His disciples. We are here to consider evangelism in a special field, the world of Islam. There may be certain aspects and approaches which should differ from evangelism in other fields, and yet we have been surprised again and again that the methods which seem most fruitful in the Moslem world are those which are most effective in other fields. It seems indeed that there has been a basic change in the work for Moslems of recent years. The approach to them as men who are in need of a Savior, with little reference to the sanctions of Islam or their present religious affiliations, has produced far better results than the age-old method of "The Great Moslem Controversy."

As we stand at the threshold of a new era in world history and Missions let us approach the question of evangelism for Moslems with a far different spirit than that which has unfortunately marked most of the contacts of Christianity and Islam in the past. With deep humility and penitence let us acknowledge that we have failed to understand the Moslem people and their religion and that we have met them too often as protagonists rather than as servants who bear the rich gifts of love and forgiveness for sin and assurance of eternal life. It may be that in the years ahead there will be a greater opportunity to present the Gospel to Moslems than in all the past centuries and we must be ready for that new day with a new spirit. To quote from the report of our Study Committee: "The attitude of Christians and of Christian missionaries toward the Moslems should be that of humble, tolerant, self-forgetful love; not of hate or fear or pride or self-seeking or revenge, or any sort of ill-will."

Evangelism is the vital nerve of missionary effort and the life-blood of the church. Christianity is not something that we may receive and keep for ourselves. Individuals and churches must be

channels for the Water of Life, and it must flow through them and on to others if they are to remain vital themselves. To meet the opportunities and responsibilities of a new age the churches and Missions in Moslem lands must dedicate themselves to a new emphasis on this vital phase of Christian effort.

During the era which has now come to a close there have been established in nearly every Bible land new bodies of the Protestant fellowship. To live and grow, these new churches must be filled with evangelistic zeal. In addition we must seek in sincere Christian love and fellowship to win the ancient churches in Moslem lands to a new spirit of evangelism commensurate with the opportunities of the new age which confronts all of us alike. These ancient churches in Moslem countries present before our eyes an example of what happens to a Christian body when it ceases to be evangelistic in outreach and fails to preach the Gospel to Moslem neighbors, retiring to an encystment within its own communion. In the early ages of Islam, Christian communities which had failed to discharge their missionary duty were engulfed by the Mohammedan tidal wave and hundreds of Christian places of worship became mosques. The great Church of the East spread the Gospel to the farthest bounds of Asia when it was on fire with a zeal for evangelism, but when the vital spark was lost its very existence was threatened.

We honor the churches of Bible lands for the fact that they have maintained their fellowship against all odds and we realize in full measure the conditions which through the centuries have forced them to curtail Christian evangelism for Moslems. In a spirit of deepest love and fellowship we must seek the association of these communions in evangelism where new conditions make this possible and we are certain that association in this service will bring new spiritual power to all of us who bear the name of Christ in the world of Islam. We realize that only a new Pentecost with the special power of the Holy Spirit can infuse these churches with the vital spark of evangelistic zeal, but we know that God in His providence has placed them there in the Moslem world for some great purpose. If ways and means may be found for the Missions and the younger churches to unite with these ancient communions of the East in the task of evangelism it will indeed mark the dawn of a new age in the Christian approach to Moslems. We do not foresee how this may be accomplished but we know that there have been many signs of spiritual awakening in these historic churches of the Near East within the past twenty-five years and that earnest souls have been working within these communions toward a rebirth which would bring with it the determination to bear the Christian witness in the environment where these churches exist.

Evangelism comes to us with a new and imperative note as we stand upon the threshold of the atomic age. Now that man has put his hand upon the primary power of the universe in atomic fission we Christians must feel a note of great urgency in our task of evangelism, especially in view of the fact that this new and greatest force of nature so far to be discovered has up to the present been used only for purposes of destruction. Very few in this day would take the words of the Apostle Peter as mere hyperbole, when he says: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Not that we should adopt the attitude of Christian Stoicism and say to ourselves that we must convert just as many as possible in the Moslem world because the end of all things is near. President John A. Mackay of Princeton Theological Seminary said recently that he feels the Almighty God has invested far too much in mankind and in this earth to let it be sacrificed either to the wisdom of the scientists or the foolishness of the politicians. However, in the new age there will be mighty new forces and so upon us there is the divine urgency to release without delay in Islamic lands those great spiritual forces which will save mankind from destruction, and such force can come only from God Himself. Wars may come and go, kingdoms rise and fall, but the words carved in Greek on the side of the great mosque in Damascus, still stand as mute evidence from the time it was a Christian church, to declare: "Thy kingdom, O Christ, is an everlasting kingdom and Thy dominion endureth throughout all generations."

The maintenance of the proper evangelistic emphasis is a difficult problem in most mission fields. Especially as time passes and Mission institutions come into being there is so much good and necessary work which requires attention that the proportion of time spent in direct evangelistic effort often suffers. Few missionaries who have been for some years on the field have spent all of their time in evangelism. When there is a shortage of force, and this is a chronic condition on most mission fields, it is usually felt that the continuity of the institutions must be maintained and personnel is often withdrawn from the evangelistic field to keep them running.

Then again, the educational or medical missionary finds a program of school or hospital into which he may fit, while in general the evangelist must build his own road and plan his own schedule. Real power in evangelism takes much time in preparation and in prayer and in the life of private devotion. This can only be maintained by a resolute determination not to be swallowed up in the general routine of missionary service. Both missions and individuals

may need to make a reconsecration to evangelism and preserve this determination against all odds if the church is to make a real spiritual impress upon the solid wall of Islam in the new age which confronts us. It has often been stated that Christians talk a great deal about evangelism but often do very little. A reorganization in mission and church work in Moslem lands should certainly be made to meet the demands of the new era which will follow the second world war, and this should be our great opportunity to revamp all churches and missions to attempt in a new way this most difficult of arts, the winning of disciples to our Lord and Master Jesus Christ. We realize that there are still forces which may prevent outspoken evangelistic effort in some of the Mohammedan fields, but we must not just take for granted that things will be in the new age as they have in the past, we should anticipate new opportunities and be prepared to take instant advantage of them.

To maintain the evangelistic emphasis in schools, hospitals and churches is also a task which requires constant effort and attention. As institutions become larger there is a tendency to give the maximum of attention to the particular function in which the institution is engaged, such as education or medical service, and evangelism often takes a secondary and sometimes very subordinate place in the program. As an instance we may note the great number of universities and colleges at home and abroad which have been started under very definite Christian auspices and have later become avowedly secular. In Moslem lands there has also been the tendency to welcome western education and medicine, but there has often been fierce opposition to the Gospel.

Let us say at this point that a proper emphasis upon evangelism and the direct proclamation of the Word is not to minimize the relevancy of the other forms of missionary effort, which instruct and heal. There is a repeated emphasis upon teaching in the Great Commission which the risen Lord gave to His disciples, and He was the Great Physician, so that we make a great mistake if we neglect these forms of Christian service, especially in the world of Islam. With complete endorsement of all such work done in His name we should only insist that to be truly missionary and truly Christian all such worthy effort should maintain evangelism as its soul and spirit.

If evangelism is a difficult task in any mission field it is many times more arduous in Moslem lands. Authorities on the subject have endeavored to explain why it is so hard to penetrate the Moslem world with the Gospel; however, the devotion of its adherents to Islam, while at the same time they may not maintain its religious duties or sanctions, still remains an enigma which is beyond our full understanding.

The greatest drawback to the Moslem accepting the Christian Gospel and becoming an acknowledged follower of Christ is probably the group consciousness and the terrific cohesion of Islam. The law of Apostacy, which prescribes capital punishment as the penalty for leaving Islam to accept another faith, is only one evidence of the terrible rigidity which has maintained the Islamic community. Yet we have known of converts from Islam to Christianity who would have been willing to sacrifice their very life if necessary for their faith in Christ, but who did not feel that they could bring upon their families the scorn and social ostracism which an open avowal of their new faith would bring from the closely knit and rigid structure of Islam.

It is necessary to bear in mind that Islam is at the same time a religious, political and social organization and attempts to dictate every function of life in all spheres. The Moslem religion has been called a theocracy and it has been well observed by Lord Curzon that Islam is not a state church but a church state. All in all, it has maintained a grip upon its adherents which perhaps surpasses that of any other religion, even Judaism.

Second to this intense feeling of group loyalty we may mention a feeling of pride and superiority concerning their religion in Moslems of whatever station. Professor Hendrik Kraemer reminds us in his great book, *The Christian Message in a Non-Christian World*, that it is most difficult to understand why "This religion so lacking in depth, is also, when one considers its origin and material, an unoriginal religion, and yet notwithstanding that, it excels all other religions in creating in its adherents a feeling of absolute religious superiority. From this superiority-feeling and from this fantastic self-consciousness of Islam is born that stubborn refusal to open the mind toward another spiritual world, as a result of which Islam is such an enigmatic missionary object."

Since the first World War we have seen the sanctions of Islam broken down in several of the Moslem lands far more than we had expected might happen during our lifetime. With the passing of religious fanaticism, however, nationalism and secularism have formed a shell almost impossible to penetrate, and even when direct faith in Islam is gone there remains fierce devotion to the group and any attempt to break the barriers of the organism is resented with fervent and white-hot patriotic ardor to maintain the body politic and the social structure, in the name of the religion of which these are a part.

In addition to the adhesive force which keeps men within the system and the obstacles which Islam has set up against any penetration of its organism there is the universal difficulty of sin in the

human heart. In the Mohammedan world it is doubly difficult to judge the motives of a person who seems interested in the Gospel message, for in many an environment veracity and honesty seem unknown, or deliberately discarded when dealing with a person of another faith. The same reason holds now for the refusal of Christ as was known in the time of the great evangelist who wrote: "But if our Gospel is hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." II Corinthians 4:3, 4.

Among the members of churches in America we may find those who question the relevancy and the necessity of evangelism for Mohammedans. Time and again we run across the person who says in substance, "I think they have a religion well suited to their needs and their environment; they believe in God, why bother them?" It has also been said that we have no right to shove our religion down the throats of people who do not want it. Again some friends in the churches suggest that since work among Moslems has shown so little in the way of results we should let it go and concentrate on areas where the people are more ready to accept the Gospel.

Though these questions often reveal a misunderstanding of Christ and Christianity, as well as a lack of knowledge concerning Islam, and though there are good and sufficient answers to such objections, yet it may be of benefit to review the basic motives of evangelism in general, and for Mohammedans in particular.

Over the course of the years we have come to feel that the Glory of God is the basic motive of missionary work and evangelism. We did not feel the force of this when we first went out to the Mohammedan world as an evangelist, but through the years we came to apply to the Islamic situation, the fact that the chief end of man is to glorify God and we came to the conclusion that Moslems and others who do not have faith in Jesus Christ can not live to the glory of God. But that is what man is for, and that is why he was created. Any man anywhere has failed to find the good end of life until he has begun to live to the glory of God. When we turn to the Bible we find this idea of God's glory fundamental in the Old Testament as well as in the Pauline Epistles, and in the life and thought of our Lord. As Robert E. Speer has said, we should be forced to convert the world even if Christ had never given us the great commission to do so.

However, Jesus did so command, and we may consider this the second great motive of our evangelistic service. As Dr. Zwemer points out so clearly in his book entitled *Into All the World*, the Great Commission from the Master Himself is found in different

form in each of the four Gospels and in the Book of Acts. After the Cross and the Resurrection, when the Gospel was complete, this commission to preach the Gospel to the whole world seemed to be the one burden on that great heart which was broken for the sin of the world. We have become His disciples, and as such we bear the ordination of the nail-pierced hands to go to all the world. It is in direct dependence upon obedience to that commission that we have the greatest of all promises, which is indeed itself a powerful motive to such service, "Lo, I am with you alway, even unto the end of the age."

The third basic motive in evangelism comes to us when the Holy Spirit reveals the need of the Moslem world and shows to us the things of Christ, which alone can meet that need. The physical destitution of these ancient Bible lands where Islam has held sway for many centuries makes a great appeal to Christian hearts. The needs of men's minds in these lands are even greater, for the Mohammedans are still the block in the world's population with the highest percentage of illiteracy. But it is when we come to the realm of the spiritual that we find the greatest depth of human need. Paul Harrison said once that he knew of no people in the world with so strong a sense of the transcendence of God, and yet he knew of no people where that sense had so little effect upon their moral lives. Though Islam has much that is true, the people of the Moslem world are without a Savior. When the Holy Spirit reveals this abysmal need, the love of Christ constrains us to teach and preach the Gospel of the Cross and the Resurrection to the world of Islam.

In addition to these primary motives, which we believe are founded upon the very nature of God Himself, we as Protestants have a special duty in the evangelization of the Mohammedan world. It is generally understood that the Roman Catholic church has adopted the policy of working for the Christian communities of Bible lands but making no attempt on any large scale to win Mohammedans. We feel, moreover, that the great basic insights of the Protestant Reformation are the truths that meet the Moslem needs. These we might think of as follows:

1. The absolute foundation of Christianity in Christ alone. The word of God incarnate is the absolute norm for all mankind.
2. The Bible as the center of faith and life.
3. God's radical treatment of sin in the cross of Christ.
4. Salvation by faith rather than by the merit of good works.

Just as Moslems upon entering a Roman Catholic church and seeing the image of the virgin and the pictures of saints, at once brand this type of service as idol-worship, so also in the realm of theology and doctrine the Protestant churches have the truth which

Islam needs, and so a special call and motive comes to us to plant the seed in this difficult field, and reap the harvest too in God's own time.

Again, it is our own conviction that only missionaries with the strongest theology and doctrine of Christ can win the Moslem world. Not that we advocate the theological approach as a method of evangelism for Moslems; quite a different method will be indicated in the next section of this paper. We do feel, however, that the evangelist who would work among Moslems needs absolutely solid ground in his system of Christian doctrine. No weak theology or lack of theology will do for the Moslem world. If a person does not know what he believes about God and Christ and the Bible a little contact with Mohammedans will make it abundantly clear that he would better find out. Furthermore, intellectualism, moralism and humanism rob evangelism of the sense of militancy and urgency born of the Divine initiative, which is the motive that impels us to take Christ to Moslems and lead Moslems to Christ. In this regard we may see a parable in the Persian rug. The people of Iran love bright colors and made their rugs in a harmony of rich hues like a great cathedral window. Then the dealers came from the western world and got them to tone down the colors to faded-looking, washed-out hues and the striking beauty of color harmony and contrast that was native to Iran was gone. So the Bible paints sin in dark colors and salvation in bright hues and high lights. If we start to tone down our message or our doctrine its effect will be lost. Let us remember that great preacher, Chrysostom, who lived in those lands which are now Moslem, and who said:

"A whole Christ for my salvation, a whole Bible for my staff,
a whole Church for my fellowship, a whole world for my parish."

We believe that the worldwide establishment of the Protestant church in the past century and a half, since William Carey went out to India, is in many ways the greatest religious movement the world has ever known. We ourselves live in the very generation when the church has become truly a global organization. This being a fact, the strengthening of the world Christian fellowship should also be a motive in evangelism for Moslems. The faithful labors of those who have preceded us have laid the foundations of that church in Moslem lands. If, through the power of God, the church be established and strengthened in these lands then we feel sure that Christ will conquer everywhere and the Cross is indeed the victory that overcomes the world. So we undertake this task with the worldwide Christian fellowship in view.

Closely related to our motives are the objectives we seek to attain

in evangelism for Moslems and we should always keep them definitely before us. In briefest outline we should say that we strive for these things:

1. The conversion of the individual.
2. The establishment and nurture of the church.
3. The bringing to bear upon all human relationships the spirit and mind of Christ.

Though it is the province of this paper to deal with direct evangelism we should note that the concomitant effects of the Christian Gospel have been tremendous in Moslem lands. We may even say that in several of the countries certain of the principles of Christ, rather than the laws of Islam, have become the standard and norm by which conduct is judged. While we rejoice in these things and hope that in ever larger measure Moslems may come to understand and even to follow Christian ethical principles, we should continue to keep at the center and soul of our missionary effort the command of Christ to make disciples, and to establish the Christian church. Single grains of salt cannot bring much savor to these Moslem lands, and single lights are but feeble gleams in the night; we need the combined radiance of all those who shine with the Light of the World. To build anew the Christian church in Bible lands we must have a deep and strong foundation, in fact our motives must rest upon the very character of God Himself as He is revealed in Jesus Christ.

In his recent book, *Evangelism Today*, Dr. S. M. Zwemer has stated that, "The message is of far more importance than the method." While granting this in full measure, we should at the same time be careful to adapt our methods in order to take full advantage of every new opportunity. The *message* of evangelism remains the same. God does not change, and Jesus Christ is the same yesterday, today and forever. The cross of Christ and His resurrection remain the focal points of our message for all time, since they are great, changeless facts by which the Creator entered the stream of human history to pay the penalty of sin and redeem man unto Himself. Methods of presenting Christian truth not only change with time and circumstances, but we feel there is a call in the new day ahead for the abandonment of the whole attitude which gave to Christian-Mohammedan relations the title of "The Great Moslem Controversy."

Two points developed by a Study Committee in their recent historical review of Moslem and Christian relations were: First, that from the very beginning the relations of Christians had been largely on other planes than the religious. They had met in political and military conflict and in commercial and other forms of rivalry, but

their relations had seldom been on any large scale in the sphere of religion. Second, from the first there had been misunderstanding on both sides, and each religion had been misrepresented by the intellectual and ecclesiastical leaders of the other faith. If this is the case, then we must seek a deeper and truer understanding of Islam by Christians who would bring to its adherents the one thing it does not have—the Christ of the Bible, the crucified and risen and living Lord of life.

More than a decade ago the writer published an article in the *MOSLEM WORLD* proposing that evangelists seek to become experts in avoiding controversy, and, in fact, frankly refusing to engage in polemic discussion, but rather presenting Christ positively as Savior and Lord, going on to teach the Bible to those who are willing to hear the Word. When it is necessary to give an answer, in so far as possible always do so in the words of Scripture, not by any statement of our own. We recall that a veteran missionary to Moslems said, "Our explanation of the inexplicable is often wasted, but His Word does not return unto Him void." In addition we should endeavor to follow the method of Christ, who rather than enter into polemic controversy seemed to strike directly to the heart and conscience and the life situation of the individual, as for instance, in the cases of Nicodemus and the woman of Samaria.

There were responses to this proposal of method from many parts of the world, and word came from Java that they were training their evangelists along these lines, namely:

1. Avoid argument.
2. Always answer where possible from the Scripture.
3. Study and follow the method of Christ.

In the recent Continental theology of Europe there has been something of a division between Karl Barth and Emil Brunner concerning the point of contact in the communication of Christian truth. Barth has held that we should start with the Word of God and apply its truth to the needs of men. On the other hand, Brunner has felt that we should rather start with the needs of men and lead from the human situation to the answer of God in His Word. It would seem that each point of view might suggest something useful in work with Moslems.

Jesus Christ and the prophets of the Bible certainly met the needs of men by taking the human situation and bringing to play upon it the light of God. With the passing of former religious sanctions there is great danger of a spiritual vacuum in the Moslem world, and we shall have to meet men in their condition and turn on the light of Divine truth to dissipate the darkness of their spiritual void. On the other hand the Word is fundamental. The

majority of converts from Islam testify that they were first attracted to Christianity by hearing or reading the Scripture, and in a great number of cases the Bible has been directly responsible for their conversion. This should add another point to our basic method. Increase in every possible way the circulation of the Scripture. In this regard let us resolve to make use of the radio and phonograph and visual aids to spread the message of the Bible. Even very small things may be blessed by the Spirit to great results. One missionary suggests that much may be accomplished by memorizing a short story of Christ in the very finest prose and telling it to people whenever the occasion offers. Another suggests that if a verse of Scripture is committed to memory in morning devotions there will usually arise a great many times during the day when it may be used in evangelistic contacts. In our church in Tabriz, Iran, there are several blind boys who have become Christians. They have copied many entire books of the Bible in Persian Braille. What an object lesson it is when they read the portion of Scripture we are to study. Young Moslems present know as their fingers move over the characters and their lips speak the words of the text, that though their eyes are blind, Christ has illumined their hearts and lives.

Speaking of the Bible Society colporteurs, Bishop Thompson of Iran writes, "These men are the most important evangelistic agency at work in the villages of Iran at present. As they tour the country selling the Scriptures, their splendid Christian characters and the conversations they have with people result in contacts which have led to the conversion of many individuals and the inquiry of many more." We must not take it for granted that the agents of the Bible Society alone are responsible for the distribution of Scripture. This is so important a duty in Moslem lands that all missionaries, national Christian workers and members of the church should dedicate themselves to this great task of distribution.

Next in importance to the Bible as an agent of evangelism comes other Christian literature. When a Moslem friend insists on argument concerning a certain subject it is far better to give him a book which treats the matter rather than to engage in controversy. In fact, the importance of the evangelistic function in Christian literature can hardly be over-emphasized. The great value of the printed page has been realized for many years by workers in Moslem lands. The Christian Literature Committee for Moslems under Miss Constance Padwick has long kept this subject before leaders in all the countries. A truly great Christian literature has been developed in the main languages of the Mohammedan world, which ranges all the way from single-page tracts to books like a Bible dictionary of a thousand pages. We shall need renewed zeal in both publication and

distribution for the new era which lies before us. The plowing of the Moslem lands by the machines of war will again bring forth many startling changes in outlook, and Christian literature should assume a more prominent role than ever before in evangelism and the strengthening of the church.

Another important and closely related function is the evangelistic relation to literacy programs. Now that we are to have Dr. Frank Laubach in the Islamic world for a considerable time preparing charts in the languages that Moslems use and instituting campaigns for literacy, we hope that Christian forces may be in the forefront of this great enterprise. There is no more wonderful opportunity to present Christ than the relation of a teacher with a pupil who has been taught to read and has thereby entered a new mental world. It is quite natural that the same instructor should also open a new world of the spirit for the newly literate. In this connection we should have ready and waiting the simple story of Christ and the meaning of the Christian life prepared for those who are taking their first steps in literacy. In the world of Islam to a larger proportion of people than in any other great religious area, all reading matter has been a closed book sealed with seven seals, as it were, because of illiteracy. Who then is worthy to open the book for the millions of Moslem lands? Not the state, for we see in Japan what happens when that is the case. Not secular education, for the world today presents a sorry picture of races and nations that depended upon secular power alone. Jesus Christ is the only one who is worthy to open the book, for He has given Himself as a sacrifice for these Moslem millions who will be learning to read within the next decade. Now is our great opportunity to make campaigns for literacy a powerful evangelistic agency.

Missionary aviation is coming into prominence and a number of young men who were pilots during the war are now engaged in training others to fly for the Gospel. No part of the world is more adaptable to aviation than the Bible lands. There are the crossroads of the world, there three continents meet and this is an area which will be central in the air age. Within the next few years great aviation centers will no doubt be developed in the Islamic lands and the Gospel should not leave the rapid transportation to commercial, political and military representatives alone. With so much of desert and waste land separating the centers of population, air travel is the ideal form of transport in the missionary work of the future. If we do not heed the signs of the times, in a few years we shall be as outmoded as one who would today cross from Damascus to Baghdad by camel caravan instead of by car. The new, fast means of transportation should be God's gift to a new interpretation of evangelism.

One evangelist who had labored for many years with Moslems said that in this work it is always necessary to use great tact, but it is often necessary to go beyond what is safe. For a Moslem to accept Christ is certainly a great adventure of faith, and we must be willing to adventure too as Christian evangelists. When Dr. William McE. Miller held his first series of open evangelistic meetings in Teheran most people thought there would be trouble. He did not utter a single word against Islam or refer to it, but preached a positive Christian Gospel. The meetings were very well attended and aroused no untoward incident. Similar meetings have since been held in many cities of Iran. In some instances admission by tickets to such a "conference" has increased attendance and interest.

It still remains true, however, that far more fish are caught with a single hook and line in the Moslem world than by throwing the Gospel net and enclosing a multitude. Personal evangelism is the method which produces results rather than public preaching. The prayerful reaching of men in personal interviews is the best of all methods to win souls. The purpose of the interview is to produce a sacramental moment in which the human soul meets God as revealed in Christ. This may happen anywhere, but a private office beside a general evangelistic or reading room is one of the most fruitful modes of meeting men where the altar fire of Christian love may be lighted from heart to heart.

Although evangelism is the duty of each missionary and national Christian worker there can be no great forward movement until laymen are brought to participate in this sacred service. Truly Islam has a great lesson to teach us in this regard, for that religion was spread in regions like the East Indies and central Africa largely by Moslems who went there in pursuit of commerce. When Christians in Moslem lands show a similar zeal for the propagation of their faith and the declaration of the Gospel we shall see a new day in the winning of Moslems to faith in Christ. Be it said that there are at present some who are very active in this regard. One Christian who constructed a new house in Teheran built a special room for personal evangelism. Friends came to listen to the radio and remained to hear the voice of Christ! This is not only an example of lay evangelism but also the spreading of the Gospel through the Christian home, which should bear much fruit when widely practiced. The new social position of women in many Moslem lands has focused attention on the home. In public address and in the press the home that is described is not at all the typical Moslem household, but the Christian home where there is one wife and mother of the family.

There have been great changes during the past quarter century

in general standards of conduct; there have also been great gains in the understanding among Moslems of the Christian point of view. In most urban centers and small towns today there is no hesitation whatever about shaking hands or eating with a Christian. In many countries the educated minority have very largely abandoned the outward practices of Islam as well as inward faith of the religion. These people are a class very difficult to reach, but special study and effort should be made to reach them, since fanaticism is largely gone in their case and they are restless without real faith of any sort. There are special avenues of service to them which are open because of their education. They are much more interested in lectures on scientific and cultural subjects, in reading, in sports and other diversions and in social life. This group of educated people who are for the most part young, present quite a different problem from the ordinary Moslem and they will require quite a distinct technique and approach if they are to be interested in Christian truth.

Finally, in regard to method, we should admit that we have failed to train evangelists for Moslems in any number at all commensurate with the needs and opportunities of the new day before us. Our plans for this work should include Bible training conferences and schools for lay and full-time workers. As we enter the period following the Second World War should we not carry out plans for general Bible and training conferences along the lines of those which were held in Korea? Decisive action should be taken to insure that the general membership of the church in Moslem lands should know the Bible and Christian truth and be inculcated with a zeal for witness and proclamation of the Gospel message.

We need centers of theological training also, which will educate pastors and teachers and train them at the same time to be evangelists burning with an incandescent passion for Christ and His kingdom. In addition we believe there should be special schools to train evangelists for a general traveling ministry in the rural areas as well as in the cities. These men and women might not have the same degree of education as ordained pastors, but they should be trained by precept and experience in personal evangelism and public presentation of Christ and the Gospel. Such training centers could prepare agents for the Bible Societies as well as general evangelistic workers.

Missionaries to the Moslem lands should be constant evangelists themselves, but the great development in the decades ahead may be along the line of training other workers, as Christ gathered His disciples about Him and spent such a large portion of His time in the training of the twelve. We are well aware that nationals of the various countries, and especially those who have formerly been Mos-

lems are the ones who will be able to win their own people far better than representatives of the Christian church from foreign countries, other things being equal. They have great advantages in language and in understanding the psychology and hearts of their own people which outsiders can never attain. Let us work and pray to build up a great company of trained and consecrated workers. We have seen some marvelous examples, like Mansur Sang, the Christian dervish of Iran, who distributed annually more copies of Scripture than any colporteur, in addition to thousands of Christian tracts, and who traveled over desert and mountain to many places where missionaries had never been. He could not write his own name, but on the seal he used to sign all papers there was carved at the top, Mansur Sang, in the center was a cross, and below were the words, "Slave of Christ."

When the Christian church began, it was hard to see how the few disciples without any great program or education, and with no financial backing could succeed against the powers of paganism and the Roman Empire. From the human standpoint the first Christians didn't have a ghost of a chance. Yet, the disciples conquered. It was by Divine power, not their own. The situation in the Moslem world looks quite as hopeless from the human point of view, so we recognize that only Divine power can win this section of the world field for Christ and establish His church there and bring those crown lands to Him, whose they are by right. Jesus wants not the physical possession of the lands where He lived when on earth, but He wants the allegiance of the people who live there, and they can only be won by love and by the power of the Holy Spirit working through human agencies.

Great expressions of evangelistic energy have always been preceded by powerful sessions of prayer. In fact the birthday of the Christian church did not come until the end of a ten-day prayer service. In this great foundation of evangelism, we here in America may share. In fact let us resolve, in the power of God's Spirit, to here light the spark which may bring about a great conflagration of prayer to set Missions and Churches on fire. Should we not bind ourselves together as *Intercessors for Islam*? Whether this should be a formal organization or not we may determine according to the leading of the Master, but great spiritual power would be released if each one of us decided to spend a certain time each day in the high calling of intercession for the Mohammedan world.

Words adopted by the last great ecumenical conference of the church are even more applicable to the present moment than when spoken: "In a world of struggling and competing ideologies we emphasize again the urgency of this hour. World peace will never be

achieved without world evangelization. The early church was martyred for its faith that 'Jesus Christ is Lord.' Most countries of the world are marked by graves of missionaries; these men and women, various in race and color and in the lands of their birth, gave their lives in a glad confession of Christ as Savior and Lord. The enterprise we have undertaken has been costly in suffering and martyrdom, but it has been characterized at every stage by a manifestation of the Spirit demonstrating the power of God in human lives and human relationships. In this new day men are no less heroic than in previous generations. Millions gave themselves gladly for nationalism. Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give to youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the Gospel? Perils increase and 'safety first' cannot be the watchword in this hour. Every fact of the world situation is an appeal to the Church to advance. We summon the churches to unite in the supreme work of world evangelization until the kingdoms of this world become the Kingdom of our Lord."

So let us resolve to become the instruments of the Spirit. We know that as Dr. Zwemer said, "the harvest is not the end of the annual report, but the end of the world." Yet we have faith to believe that God may surprise us in His own time with a great advance of Christ's Kingdom within the Mohammedan world. In the meantime we must continue to pray and hope and work, while as Dr. James Thayer Addison says: "We are to examine what the past reveals and what the present has to offer that they may help us to approach with more realism, more intelligence, and more enthusiasm one of the great tasks which God has set before His Church for the generations to come—the conversion of the Moslem world."

It may be that in some instances we have depended too much upon human power and resources. We may have tried at times to open a rose with a hammer, which cannot be done; but when the dew and the rain and God's sunlight fall upon a rosebud it will open and become a blossom of marvelous beauty. We are called to be the ministers of the divine dew and the rain and the sunshine of God, that in time the deserts of Islam may blossom like a rose.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

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THE ALLAH OF ISLAM AND THE GOD REVEALED IN JESUS CHRIST*

Islam, the mightiest and most wide-spread of the non-Christian faiths, counts today nearly three hundred million adherents, one-seventh of the human race.¹ To statesmen and diplomats the post-war world of Islam presents acute problems not only in Palestine and the Near East but in India and the Far East. To the Christian Church Islam possesses a melancholy interest, for it alone among the religions of the world can claim to have met and vanquished Christianity. It arose at a time when Arabia was unevangelized. One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. The Church in North Africa almost vanished and in Asia was eclipsed. North of twenty degrees latitude Moslems constitute ninety-one percent of the total population, and nearly all of central and western Asia is Mohammedan. This entire area, therefore, presents one of the most difficult missionary problems and remains a challenge to faith because still so largely unoccupied.

The chief factor in this problem, however, is the character of Islam itself as a theistic faith. Unless we know the Moslem's idea of God we cannot understand his creed or philosophy, nor intelligently communicate the Christian message. The strength of Islam is not in its devotion to Mohammed, nor in its ritual and pilgrimage, not even in its innate political character, but in its tremendous and fanatical grasp on the one great truth—*monotheism*—an idea which holds the Moslem world even more than Moslems hold it. Theology today cannot ignore the theology of these millions, since in the study of all religions the idea of God is fundamental.

"The desert," says T. E. Lawrence, "is a spiritual icehouse in which is preserved, intact but unimproved, for all ages an idea of the unity of God. This single God is to the Arab, not anthropomorphic, not tangible or moral or ethical, not particularly concerned with the world or with him. He alone is great and yet there is a homeliness, an every-day-ness of this Arab God who rules their eating, their fighting and their lusting. . . . They feel no incongruity in bringing God into their weakness and appetites. He is the commonest of their words."² So speaks the author of the *Seven Pillars of Wisdom* who, next to Doughty, lived closer to the Arabs than

* Reprinted by permission from *Theology Today*, Vol. III, No. 1, April, 1946.

¹ Carlo Gasbarri of Rome gives a detailed survey in *The Moslem World*, vol. XXVII, pp. 273-293.

² Introduction to Doughty's *Arabia Deserta*, pp. xxii f.

any other Westerner of our day. And Dr. Hendrik Kraemer, the missionary statesman and Islamic scholar, writes, "Allah in Islam becomes white-hot Omnipotence, white-hot Uniqueness. His personality evaporates and vanishes in the burning heat of his aspects."³

It is this white-hot ice-cold Allah who stands out in the fascinating pages of Doughty's personal narrative.⁴ It is the theism of Mohammed the Prophet, born in the sixth century, that has spread over three continents and captivated the heart and mind of three hundred millions who confess ceaselessly, *there is no god but Allah*.

Surely it is essential not only for missionaries but for all Christians to know something of the Moslem doctrine of God, its origin, growth, and present-day content. The subject is large and in a sense difficult because there are current misconceptions. James Freeman Clarke finds a too easy solution by distinguishing three kinds of theism: "Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Jesus Christ teaches God above us, God with us, and God in us."⁵ God is above us, transcendent, not as an oriental despot but as a heavenly Father. God is with us in the mystery of his Incarnation which is a stumbling block to Jew and Moslem alike. And God is in us only through his Holy Spirit. Although a Unitarian, Clarke has no praise for the Moslem doctrine of God. He calls it, "the worst form of monotheism in that it makes of God pure will, will divorced from reason and love."

Professor Eustace Haydon of the University of Chicago dismisses Allah cavalierly in his recent *Biography of the Gods*: "In the hands of the philosophers Allah might have died of anemia. He was bolstered up by orthodoxy for some centuries. As he appears in the liberal literature of the post-war period Allah can scarcely be distinguished from the God of the Christian liberals."⁶ At the other extreme we have the opinion of a German evangelical scholar, Johannes Hauri, who states that "Mohammed's idea of God is out and out deistic. God and the world are in exclusive, external, and eternal opposition. This is the reason Islam received the warm sympathies of English deists and German rationalists; they found in its idea of God flesh of their flesh and bone of their bone."⁷ Still more radical is the misconception of two distinguished Presbyterian clergymen. One of them warns the public, "Missionaries labor under the false impression that Allah is the true God of the patriarchs, whereas in reality he is the anti-Christ or the devil." And another in his book, *The Social Message of the Apostle Paul*, writes: "The

³ *The Christian Message in a Non-Christian World*, p. 221.

⁴ *E.g.*, vol. I, pp. 100, 101, 180, 247; vol. II, pp. 165, 224, 378, *et passim* in nearly every incident of his experiences among the Arabs.

⁵ *Ten Great Religions*, vol. II, p. 68.

⁶ p. 312.

⁷ *Der Islam in seinem Einfluss*, pp. 44 f.

clash between Christianity and Mohammedanism is irreconcilable because the God who reveals Himself through the one mediator, Himself man, Christ Jesus, can by no stretch of the imagination be identified with the God whom Mohammed reveals. If we are ready to say with Paul that there is only one God and that the one Mediator between God and man is Christ Jesus, then we must be ready also to say that the God whom Mohammed proclaimed was no God, but an idol, a false god."⁸ Such an astonishing conclusion reveals poor logic and an ignorance of Islamic theism. God reveals himself not only supremely and finally in Jesus Christ but he has spoken in times past "unto the fathers in the prophets by diverse portions and in diverse manners." He spoke to Abraham and to Hagar, Ishmael's mother. The knowledge of Abraham's God lingered outside of Sarah's tent. Jethro and Job were also monotheists. And monotheism in Arabia is far older than the days of Mohammed. The Prophet did not proclaim a new deity but fought Arabian pagan idolatry and called the Arabs back to the worship of one living God. Professor Carl Brockelmann of the University of Halle rejects the common view that Arabian monotheism was derived from Christian or Jewish sources. After examining all the evidence, he also contradicts Wellhausen's theory of evolution from animism. The belief in Allah goes back to primitive tradition.⁹

The Koranic doctrine of God is far from Christian but it is wholly and strongly theistic. The Westminster Shorter Catechism definition of God would, with the exception of the single word "Spirit" (read "Being"), be accepted as true by all Moslems; but the holiness of God is not very evident in the Koran. Yet the verse of Light and the verse of the Throne in the Koran (24: 35 and 2: 256) express in beautiful words the being and attributes of the God of the Old Testament. The ninety-nine excellent names of Allah can also (with one or two exceptions) be found as attributes of Jehovah in the Old Testament Scriptures.

It is true that, even as in Judaism so in Islam, philosophy has at times veered away from true theism to deism or pantheism. But this also occurred in Christian thought. The Moslem mystic is still an ardent theist; witness the life and writings of al-Ghazzali. The translators of the Bible into Arabic and its cognate tongues had, therefore, no alternative. *Allah* is found from Gen. 1: 1 to the last chapter of Revelation. There never was the least question as to what term to use for the Supreme deity in Arabic—as for instance in Chinese and Japanese Bible translation. No Jew since Paul's day,

⁸ Cf. *The Presbyterian Guardian*, Aug. 15, 1942, p. 253.

⁹ "Allah und die Götzen," in *Archiv für Religionswissenschaft*, vol. XXI, pp. 99-121. Cf. Zwemer's *Origin of Religion*, p. 91.

any more than Paul himself, was ever conscious of a change of "gods" when he accepted Christ as Saviour and Lord. The same is true of every Moslem convert today. Five times a day he prayed to Allah for guidance and then the miracle of grace took place. He bows to Allah as revealed in all his fullness of holiness and redemptive love in Jesus Christ. But he does not (as Hindus and pagans do) "turn from idols to serve the only true God." He has always worshipped God, but he finds him now in Jesus the Christ through the Holy Spirit. There are no Unitarian converts from Islam. One and all accept the New Testament revelation of the Holy Trinity—one Allah in three persons. Of the inadequacy of Moslem theism even in comparison with Judaism, I have written at length elsewhere (*The Moslem Doctrine of God* and *The Moslem Christ*). But it is necessary to contradict an error which may confuse many and will not help the cause of missions. Islamic theism is so great and so strong that it often puts our Western theism (timid of transcendence, shy of miracles, and confined to second causes) to shame. Living with Arab and Egyptian Moslems for many years, one recognizes spiritual experiences and expressions that bring Job and Amos and Jeremiah back to life. No one doubts that Islam has no true, deep sense of sin, no real soteriology, no adequate anthropology, and a very carnal eschatology. But as for its theology in a narrow sense—well, read al-Ghazzali or al-Sha'rani, and be humble. An excellent account of Allah is that by Dr. Duncan B. Macdonald in the *Encyclopaedia of Islam*. He concludes, "Mohammed's position, then, was theistic in the highest degree and his theology was theocentric. Yet it might rather be said that he was God-intoxicated than that he had a theology." In the same article, Dr. Macdonald points out the inadequacy of Islamic theism in contrast to that of Judaism and Christianity. But he admits its content and reality as theism.

After all, a brief and sufficient answer to the aspersions against Allah is found in the opening chapter of the Koran. The late Dr. G. Campbell Morgan of London was so impressed by the sincerity of such a prayer for guidance and the pathos of its universality across the world of Islam, that he had the following collect in large letters hung on the reading-desk to face his audience in Westminster Chapel: *O God, to whom the whole Moslem world bows down in worship five times daily, have mercy upon its peoples and reveal to them thy Christ. Amen.* The Moslem idea of God is wholly inadequate and distorted from a New Testament standpoint; it may even be called anti-Christian. But it is not, therefore, anti-theistic. "No one is to be called a theist who does not believe in a personal

God."¹⁰ Theism assumes a living relation to God such as Moslems feel and exercise in their prayers and meditations, such as Mohammed himself experienced. One may be a theist and not be a Christian; but he cannot be a Christian and not be a theist.

How close Christian theism seemed to a Moslem theist, al-Ghazali, their greatest theologian (with the standing in Islam of Augustine and Aquinas in Christendom), expressed in remarkable words: "Should someone say to thee, 'Say that there is but one God and that Jesus is His Prophet' thy mind would instinctively reject the statement as being proper to a Christian only. But that would be because thou hast not sufficient understanding to grasp that the statement in itself is true and that no reproach can be made to the Christian for this article of his faith nor for any of the other articles, save only those two—that God is the third of three and that Mohammed is not a prophet of God. Apart from these two, all the other articles of the Christian faith are true."¹¹

I. ALLAH BEFORE MOHAMMED

It seems certain that the Arabs before the time of Mohammed accepted and worshipped a supreme god called Allah. For the archaeological, linguistic, and non-Arabic evidence we may refer to Wellhausen's *Reste Arabisches Heidenthum*. The Koran itself bears witness also. There the Meccans admit that Allah is creator and supreme provider (13: 17; 29: 61; 31: 24). They recognize him by swearing solemnly and specially by him (6: 109; 16: 40), and they assign him a special portion of the sacrifice distinct from all other deities. Although they worshipped many other gods, Allah was their "high-god" and in all extremities they came back to him. Like Israel in the days of the apostate kings, they served idols and yet retained knowledge of Jehovah. As Macdonald expresses it, "The religion of Mecca in Mohammed's time was far from simple idolatry. It resembled much more a form of the Christian faith in which saints and angels have come to stand between the worshippers and God."¹² Two of the pagan poets of Arabia, Nabīgha and Labīd, use the word Allah repeatedly in the sense of supreme deity.¹³ Centuries before Mohammed, the Arabian pantheon at Mecca was called the house of Allah, not the house of *ālihah* (gods).

There was a famous band of religious seekers or reformers at Mecca called *Hanifs* which rejected all polytheism and sought freedom from sin by resignation to the will of Allah. They formed a bridge from henotheism to monotheism. Mohammed said Abraham

¹⁰ J. H. Newman, *Grammar of Assent*, p. 119.

¹¹ "Al Qistas (Cairo, 1909), p. 60. Cf. Asin's *La Mystique d'al-Ghazali*, pp. 67-104, and his *Islam and the Divine Comedy*, p. 81.

¹² *Encyclopaedia of Islam*, vol. I, p. 302.

¹³ Zwemer, *Moslem Doctrine of God*, p. 25, gives references.

was a *Hanif*, not a Jew or a Christian (2: 129; 3: 60; 6: 162, etc.), and he learned much from these *Hanifs*, among whom were Waraqa, his own cousin, and Zaid ibn-'Amr. When Mohammed proclaimed his creed and watchword, "There is no god but Allah," he was not trying to introduce a new object of worship. His countrymen, as Tor Andrae states,¹⁴ knew and acknowledged this supreme deity. We may say that in some respects Allah occupied the same relation to the gods and goddesses of pagan Arabia that the High-god or Sky-god occupies among animists in Africa and Asia. Not only the pagan Arabs but the Christians and Jews of Arabia had the same name for their supreme deity. It even happened that the Christian Arabs regarded the Christian God as Lord of the Ka'ba in Mecca and occasionally participated in the cult which was celebrated there. In one oath the Christian poet, 'Adi ibn-Zaid, mentions Mecca's Lord and the Crucified together.¹⁵ It is more than probable, therefore, that the belief in Allah is part of the autochthonous religion of Arabia, the primitive possession of the sons of Ishmael. Mohammed recalled them to that heritage.

II. MOHAMMED'S DOCTRINE OF ALLAH

The passages of the Koran that specially emphasize God's unity and sovereignty are those that declare the unity of creation (6: 96-100; 16: 3-22; 21: 31-36, etc.) or state that polytheism and atheism are contrary to reason (23: 119): that dualism is self-destructive (21: 22) or bring in the witness of all the former prophets (30: 29; 51: 50-52). The dogma is held against the pagan Arabs (71: 23) where Noah and Mohammed agree in condemning the antediluvian polytheists! But the Prophet's polemic is waged equally against the Jews whom he accuses of deifying Ezra (9: 30) and the Christians who believe in the Trinity. This Trinity he misunderstood or misrepresented (there is evidence for the latter in Koelle and Tor Andrae) as consisting of Allah, Jesus, and the Virgin Mary. For example, in Surat Mariam, 19: 91-93: "They say the Merciful has taken to Himself a son—ye have brought a monstrous thing! The heavens well-nigh burst asunder thereat, and earth is riven and the mountains fall down broken that they attribute to the Merciful a son." Again in 4: 167-170 and 5: 77, 116 we have the strongest possible denunciation of the Trinity and in many other passages the sharp denial of the deity of our Lord Jesus Christ. As for the term Holy Spirit, although used in the Koran thrice (16: 104; 2: 81, 254), Moslems believe it refers to the angel Gabriel.¹⁶ If Koelle and Tor Andrae are correct in their belief that Mohammed had close

¹⁴ *Mohammed*, pp. 29-33.

¹⁵ Cheikh, *Shu'ara al-Nasraniya*, Beirut, 1890, p. 451.

¹⁶ Zwemer's *Moslem Doctrine of God*, pp. 88-91.

contact with Nestorians and other Christians (and their evidence seems convincing), then Mohammed's idea of God included a deliberate rejection of the Christian concept.¹⁷

Nevertheless, Allah was terribly near and terribly real to Mohammed—nearer than the artery of his neck (50: 15) and more dreadful than the day of doom depicted in the early suras of the Koran. Not a vague abstraction but an overwhelming personality, that of Mohammed, "a strange combination of anthropomorphics and metaphysics," lies back of the spasmodic and contradictory utterances found in the Koran. Man's standing naked, defenseless, sinful, in Allah's presence was a dominant idea to the Prophet. Man's pitiful state awakened Allah's compassion but also his wrath; hence the ninety and nine "excellent names of Allah" scattered through the pages of Mohammed's book. The fear of God is absolute submission (*islam*). Allah has no terms for humanity but unconditional surrender—even though that may mean unconditional destruction and damnation. He is never called Father. "There is none of all that are in the heavens and the earth but shall come unto the Compassionate as a slave" (19: 94). And as Hegel remarks, "If we regard God merely as the Absolute Being and nothing more, we know Him only as the irresistible force or in other words, as the Lord. Now it is true that the fear of the Lord is the beginning of wisdom, but it is likewise true that it is *only* its beginning. The Mohammedan conception of God . . . by no means exhausts the depths of the Christian idea of God."¹⁸

III. THE DEVELOPMENT OF THE DOCTRINE OF ALLAH

The Arabian Prophet laid the corner-stone of Islamic theism in his book and in many traditional sayings afterward recorded in the *Hadith*. The latter, however, although accepted in orthodox circles, are no longer considered altogether authentic by Islamic scholars. Many of the traditions are contradictory both as to Allah's attributes and his relation to the world or to the human will.¹⁹ Goldziher has shown that the traditions are really a record of the first centuries of dogmatic strife in Islam. But they also reveal a gradual deterioration rather than a true development of the views of the Prophet regarding Allah. Here the influence of the Greek Church and Greek philosophy did their part as irritants to compel a more dogmatic doctrine of God but with the result of "reducing Allah to a bare undefinable something described in negatives."

¹⁷ Koelle, *Mohammed and Mohammedanism*, p. 471; Tor Andrae, *Mohammed*, pp. 123-129.

¹⁸ Hegel's *Werke*, vol. VI, p. 226.

¹⁹ For examples see Wensinck's *Handbook of Early Muhammadan Tradition*, pp. 17-18, 175-176.

There were rigid traditional theologians with anthropomorphic ideas, rationalists who departed radically from orthodoxy, and pantheistic mystics who fled from the crass literalism and legalism of Islam to a deeper spiritual interpretation. To this third class of theologians we owe the origin and growth of mysticism and Sufi orders. The history of these movements in Moslem theology is given by Macdonald.

The result of Moslem speculations and their final orthodox expression are found in the standard "creeds" of Sunnite and Shi'ite theologians. They may be summed up in William G. Palgrave's famous characterization of Allah.²⁰ We quote two brief paragraphs: "The sole power, movement, energy and deed is Allah. The rest is downright inertia and mere instrumentality from the highest archangel down to the simplest atom of creation. Thus immeasurably and eternally exalted and dissimilar from all creatures, which lie levelled before Him on one common plane of inertness, God is one in the totality of omnipotent action. . . . He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own self-measured decree, without son, companion or counsellor, is no less barren for Himself than for His creatures." The heretics and mystics tried to introduce Christian elements and even Christian phraseology into this theism of orthodox Islam. But they failed. The last of the great theologians was al-Ghazzali, and his definitions of Allah corroborate Palgrave's characterization. So utterly barren of ideas and opposed to all reason did this rigid orthodoxy become that Sprenger sarcastically remarks concerning it: "The Moslem student marvelled neither at the acuteness nor yet at the audacity of his master; he marvelled rather at the wisdom of God which could draw forth such mysterious interpretations. *Theology, in fact, had now made such happy progress that men looked on common sense as a mere human attribute—the reverse being that which they expected from Deity.*" Muhammad al-Barqawi, a famous theologian, in his book on the seven chief attributes, uses language that leaves no doubt of his idea of what the Koran teaches. He says: "Allah can annihilate the universe if it seems good to Him and recreate it in an instant. He receives neither profit nor loss from whatever happens. If all the infidels became believers and all the wicked pious He would gain nothing. And if all believers became infidels it would not cause Him loss. He can annihilate even heaven itself. He sees all things, *even the steps of a black ant on a black rock in a dark night.*"²¹ This last expression shows how the

²⁰ *Narrative of a Year's Journey Through Central and Eastern Arabia* (London, 1863), pp. 365-367. Quoted in Zwemer's *Moslem Doctrine of God*, pp. 65-68.

²¹ Hughes' *Dict. of Islam*, p. 146. Cf. Al-Ghazzali's *Ihya* i: 71-74, quoted in Klein's *Religion of Islam*, p. 60.

idea of God's omniscience remains purely *physical*, even in its highest aspect. How much loftier is the thought of God's omniscience in the 139th Psalm!

In only one passage of the Koran is Allah described as seemingly dependent on or indebted to something outside himself; the verse represents Allah as the Light of the World, but the commentaries cast no light on its peculiar and evidently mystical teaching. "God is the light of the heavens and the earth; his light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive, neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it. Light upon Light" (Sura 24: 35). Is this one of the many distorted reflections of ideas which Mohammed borrowed from the Jews and does he refer to the golden candlestick or to the vision of the candlestick and the olive trees in the fourth chapter of Zechariah?

IV. THE COMPLETED IDEA AND ITS INSUFFICIENCY

We have seen how diverse, contradictory, and disconcerting have been the value-judgments passed on Allah by western scholars and theologians during the past centuries. In the middle ages Raymond Lull, facing the world of Islam, wrote a book, *De Deo ignoto et de mundo ignoto* (*The Unknown God and the Unknown World*) and another, *Liber de Anti-Christo* (*Concerning the Anti-Christ*), while Petrus Venerabilis doubted whether Islam was a Christian heresy or a pagan religion. But neither of them doubted that a loving approach to Moslems was Christian duty. And today, more than ever, that approach must be intellectually aware of the real issue. For in the comparative study of religious ideas there must be a standard of judgment, and a Christian can only judge other faiths by the Gospel. We are not dealing with the monotheism of Greek philosophy which arose in the court of the Gentiles under Plato and Aristotle; nor with the modern Unitarianism of the West; but with a doctrine of God which was promulgated in Arabia six centuries after Christ. Mohammed, by denying Christ's deity, also denied that (although a great Prophet) our Saviour came on a unique and transcendent mission from heaven—to show us the Father. Instead of arriving at his theology, therefore, through the revelation of God in the Scriptures and by his Son, Mohammed brought a new revelation in which he himself occupies the center and so eclipses "the light of the knowledge of the glory of God in the face of Jesus Christ." To the Moslems and in the Koran only the corona is visible in that nearly total eclipse.

Moslem monotheism, granting all that can be said in its defense, lacks five elements which are basic in the Old Testament and New Testament doctrine of God. (1) *There is no Fatherhood*, only servile and not filial fear on the part of the believer. Where there is no Fatherhood toward man there can be no brotherhood of man. Islam is an *exclusive* brotherhood of believers, not an inclusive brotherhood of humanity. (2) *Allah lacks the attribute of redeeming love*. A being incapable of loving is also incapable of being loved. And the most remarkable testimony to this lack in orthodox Islam is the fact that the passionate devotional poetry of the Sufis is put down as rank heresy. Many of them were persecuted, al-Hallaj was executed. The statement *God is love* is to the learned blasphemy and to the ignorant an enigma. (3) *Allah is not absolutely holy and righteous*. There is a strange relativity. The justice of God is presented in a weak or distasteful way. It is noteworthy that the Koran speaks of sin and grace but not of guilt and love. The guilt of man over against the love of God is an unknown doctrine. Allah has compassion and exercises forgiveness; but it is by caprice. As Hauri says, "Neither in his holiness nor in his love is Allah righteous. As regards believers his holiness comes short of its right. Allah allows his prophets things otherwise forbidden or wrong. His law is not the expression of his moral nature but of his arbitrary will." The denial of the Crucifixion in the Koran is also a denial of the Atonement. That central fact of all history was, in the words of Paul, to declare God's righteousness "that he might be just and the justifier of him which believeth in Jesus." (4) *There is no harmony in Allah's attributes*. They are as separate as the ninety-nine beads on the Moslem rosary. Only a string holds them together. But, as Raymund Lull pointed out, "The doctrine of the Trinity reveals the harmony of God's nature in his goodness and his greatness; and in the person of Christ displays the true union of the Creator and the creature; while in his Passion is set forth the divine harmony of infinite goodness and condescension."²² The only way in which Allah can pardon a sinner is by abrogating his law and condoning guilt without penalty. The Cross of Christ is the missing link in the Moslem creed. And it is the center of the Gospel message. (5) *Finally, the Moslem doctrine of God is sterile*. The sheikhs of theology at al-Azhar today are still content with the definitions of al-Ghazzali. But the very contemplation of so barren a deity "pours an ice-floe over the tide of human trusts and causes us to feel that we are orphans in a homeless universe." Because Allah is sufficient in and of himself, because he is the Altogether Other and

²² *Liber Contemplationis in Deo*, liv, 25-28.

cannot be compared to anyone or anything, he is wholly aloof from his creatures. As Kraemer remarks, "One of the favorite expressions about God [among Moslems] which testifies to an intense religious feeling is, *He whom everyone needs and who does not stand in need of anybody or anything*. Fellowship does not exist between God and man. God is too exalted for that. . . . Man is so evanescent in the hyperbolically theocentric atmosphere of Islam that problems of theodicy, of the cry for a God of righteousness, etc., are entirely absent."²³ Again and again in reading Moslem theology one gets the impression that Islam is the religion of "the natural man," not that of the spiritual seeker after God. Pascal in his *Pensées* expresses the tragic contrast, "Mohammed chose the way of human success, Jesus Christ that of human defeat."²⁴

Life among Moslems and contact with Islam compel the Christian to seek a deeper and more experiential knowledge of the Trinity as expressed in the ecumenical symbols of Christendom. The God whom men know outside of Jesus Christ and apart from the Holy Spirit is a nebulous thing; an idea and not a reality. The doctrine of the Trinity is not only fundamental but essential to Christianity. As has been frequently stated, "In the battle between Arius and Athanasius the existence of Christianity was at stake." Whenever and wherever this doctrine was abandoned, other articles of faith, such as original sin, the atonement, and regeneration, have almost always followed as by logical necessity, even as, when one draws the wire from a necklace of gems, the gems all fall asunder.

The spiritual value of the Moslem doctrine of God or that of modern Unitarianism is not an academic question. The battle between Arius and Athanasius is being waged at every mission station in the vast world of Mohammed's conquests. It is not ended in Christendom itself.

Therefore, in any basic study of Islam and of its relation to Christianity we may not neglect the study of the Moslem idea of God and of the Christian Trinitarian conception. "Just because Islam is the antithesis to the thesis of Christianity, a synthesis is possible, not by compromise between Islam and Christianity, but by bringing to clear expression the many common features which still remain, and by showing how these common features are found in a truer form in Christianity than in Islam."²⁵ Al-Ghazzali and the most spiritual among Moslem Sufis have themselves faced the problem of Islamic theism, i.e., of transcendence and immanence *without an incarnation*. There is only one solution—the revelation of the Holy Trinity which is the divine mystery of these three in one.

²³ *The Christian Message in a Non-Christian World*, p. 222.

²⁴ *Pensées*, Everyman's Library, p. 165.

²⁵ Edinburgh Conference Report, vol. IV, p. 141.

In a discussion of the adequacy of the Unitarian faith for Arabia and for New England, Dr. Macdonald concluded: "All attempts to simplify the metaphysical basis of our faith have, under the test of time, failed. Deists and Theists have come and gone. . . . The Christian faith has seen many hypotheses, has been enfolded in many garments. But to the seeker in the great space that lies between Materialism and Pantheism the presentation that still expresses most adequately the mystery behind our lives is that in the Christian Trinity, and the words that come the nearest are those of the Nicene Creed."²⁶

With keen insight Professor William Thomson of Harvard points out that the age-long dogmatic attack of the Moslem on the Trinity is due not only to his "passion for the unity of God and abomination of the irrational. It is the spear-head of his assault on the divinity of Christ and the doctrine of the atonement."²⁷ The Holy Trinity is the pattern of ecumenical Christianity in the New Testament, in the symbols of Christendom, in the hymnody of the ages, and in the deepest experience of believers. "Glory be to the Father, and to the Son, and to the Holy Ghost." Wherever and whenever men have forsaken this vital truth they have separated themselves from the Church Catholic. Dorothy L. Sayers rightly deprecates "the indiscriminate use of the word 'Christian' for those who follow Christ as a Marxian follows Marx, and for those who believe that Jesus was incarnate God consubstantial with the Father."²⁸ She believes that the line of cleavage still runs between Arius and Athanasius, and "the matter is as vital now as in the days of Constantine or of Christ." It surely is for everyone who would preach the Gospel to Moslems. Those engaged in this task themselves gain a deeper insight into the glorious mystery of the Trinity when they witness its experiential power in a Moslem convert; when they see the sweet first fruits of a living Christianity spring from the cold, barren soil of Islam's theism; when they hear an Arabian Thomas exclaim, "My Lord and my God," because he sees in the print of the nails the atonement made for his own sin by the very Son of God.

The story of *How a Sufi found his Lord* is the autobiography of John Subhan's conversion.²⁹ Once a fanatic Moslem lad, utterly devoted to Islam, who tore gospels to pieces, he was led by God's spirit step by step to a strong and robust faith in Christ. Last year he was ordained Bishop of the Methodist Church in India. He tells us how "the gospel dovetailed my soul and in the person of Christ I found the unsatisfied longing of my heart. God in His divine mercy guided

²⁶ Annual Address, *Hartford Seminary Record*, Sept., 1909.

²⁷ "Islam the Religion of Mohammed," *The Moslem World*, 1943, p. 102.

²⁸ *International Review of Missions*, 1942, p. 118.

²⁹ Lucknow, 1942, pp. 20-83.

me to the knowledge of His Son without whom no one can know God." Then "my heart was ablaze for the love of Christ when I learned the teaching about the Holy Spirit." He was spat upon, reviled, cast out, suffered persecution but remained steadfast. He writes, seventeen years after his conversion, "My life's ambition is the evangelization of Muslims." Written with utter frankness and great humility, this biography is a study in the psychology of conversion from Islam. It is also a perfect illustration of *the essential disparity* between the best in Moslem theism or mysticism and "the light of the knowledge of the glory of God in the face of Jesus Christ." Every Moslem convert (and they are numbered by the thousands) in Iran, India, Java, and North Africa, and even in Arabia, bears witness to this fact.

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Ancient and Modern Routes in Sinai

We learn from the Bulletin of the Royal Geographical Society of Egypt (1945, No. 88) that a new demographic survey was made of the Sinai Peninsula, which throws light on historical geography:

"During the Islamic period the relative importance of the ports of the region fluctuated considerably, trade mostly going to Qulzum and Suez up till the tenth century, when they gradually gave place to Tor. About the mid-eleventh century 'Aidhab had largely superseded Tor, but, from the fourteenth century onwards, the latter port again recovered its pre-eminence. Sinai became more important during the Muslim era because one of the main pilgrimage routes (Darb al-Hajj) from North Africa passed through its territory; but with the extension of facilities for travel by sea in the nineteenth century, this route again reverted to a secondary importance.

"Central Sinai has two main routes passing through it, leading from Egypt to the head of the Gulf of 'Aqaba, but they are only important after the Muslim conquest, and as pilgrimage routes. They are known as Darb al-Hajj and Darb al-Sha'wa, the latter lying roughly parallel and south of the former; both commence from Suez.

"The Darb al-Hajj is in part sandy, a problem to motor traffic as the sand tends to drift on to the road, the pass down to 'Aqaba is extremely difficult to negotiate, and water is scarce also. Nakhl on this route is not known before the Turkish writer Hajji Khalifa, nor are the stations mentioned by the Arab geographers identifiable as belonging to it. On the other hand the little-known Darb al-Sha'wa, 'Ammar believes to be very ancient, and thinks it may be the route intended by the Arab geographers since most of the stations they mention are identifiable with places on this route which is also better supplied with water."

THE SHIITE COMMUNITY IN INDIA TODAY

For some decades the decennial census made a separate enumeration of Shias and Sunnis in some of the Provinces. In 1911 and 1921 most Provinces and States were included but the results were unsatisfactory. For example, in 1921, in the census for Bihar and Orissa, 3,711 Shias were enumerated, but in the report of the Superintendent of Census Operations in the Province we read

It is certain that these figures are not nearly complete, and the reason is that many Shias refused to record themselves as such.¹

That they would refuse to do so was clearly stated the day before the census was taken by a Shiite member of the Legislative Council at Patna. An estimate made at that time placed the Shia population at 17,000, or nearly five times the census enumeration. For Patna city the estimate was for 10,000 against a census figure of 1,000.¹ In 1931 and 1941 the effort to make a separate enumeration of Shias was generally discontinued. We are therefore without any reliable figures for the size of the community and must fall back upon estimates for what they are worth.

In April 1945 Mr. Hooseinbhoy Lalljee, a Shiite member of the Central Legislative Assembly, cabled to Lord Wavell, the Viceroy, who was then in England, on behalf of "twenty million Shia Muslims of India."² This brought forth the offer of a prize of one thousand rupees to any one who would prove "statistically" that Shias numbered even five million,

while as a matter of fact, a study of the census figures will show that they are hardly two millions in the whole length and breadth of India.³

The writer of a "leader" in *The Pioneer* of October 25, 1944, claimed that the Shia Political Conference "champions the cause of Shias all over India, estimated to be no less than twenty per cent of the Muslim Community." Another Shiite leader claimed that "forty per cent of the Muslim population of the Punjab was Shia."⁴ Ferrar and Titus, using the 1921 census, estimate the Shiite population as above five million, but the census is admittedly incomplete.⁵

The difficulty of reaching an estimate may be illustrated. The Moplahs of Malabar are commonly spoken of as Sunnis of the Shafi'i school.

In South Malabar they are divided into two divisions, preferring

¹ Census of India Reports, 1921, VII (Bihar and Orissa) p. 134.

² *The Pioneer*, April 13, 1945, p. 3.

³ *Ibid.*, April 20, 1945, p. 6.

⁴ *The Pioneer*, May 28, 1945, p. 7.

⁵ Gibb, H. A. R., *Whither Islam*, 185; Titus, M. T., *Indian Islam*, p. 238.

allegiance either to the Valia Jaratingal Tangal of Ponnani or the Kundotti Tangal. The followers of the latter are said by those of the former to be Shias, but they themselves claim to be Sunnis.⁶

Another instance is found in north Gujarat where many Sayyids

are Shiah at heart, though all profess to be Sunnis. The Shiah Sayyids form a distinct community, their chief bond of union being the secret celebration of Shiah religious rites.⁷

Shias are scattered throughout India. According to the 1921 census they are least numerous in Assam, most numerous in the Punjab and Delhi, and in Baroda find their highest proportion in the total Muslim community. Where in the past Shiite courts existed there is the probability of a noticeable, even if small, residue of Shiite population. Friends in the Deccan told me that while the Shias were not numerous in the Hyderabad State, yet a large number, perhaps half, of the *jagirdars* in the Hyderabad-Vikarabad section, were Shias. Similarly, many of the *ta'alluqdars* in *Oudh* are Shias. Fyzabad, as an old capital, has a large and influential Shiite community in the district. A considerable community of Shias at Amroha, in the United Provinces, may be traced to the fact that one of the emperors gave a grant of land to an officer under whose shelter ancestors of these Shias gathered. This could be duplicated in many places.

As many Persians were attached to the Shiite kingdoms of the Deccan, so "mercenaries still come as recruits to the Persian regiments of the Nawab of Cambay."⁸

The Hazaras are a sturdy race of mountaineers in Afghanistan, dominantly of Mongolian blood and speaking a Persian dialect. They are Shias. For a long time they were practically independent but about 1895 were subjugated by the Amir. Many are found throughout the Punjab, sometimes in seasonal employment, but many as permanent residents. In 1904 the enlistment of a battalion in the British India Army was sanctioned.⁹

A reference to costly Imambaras at Hugli and Murshidabad bespeaks the presence at those places of Shiite communities albeit they have dwindled. Murshidabad, formerly known as Makhsudabad, was in fact the last Muslim capital of Bengal before Calcutta attained that position under the East India Company. Several of the Nawabs who ruled there have been professing Shias. Notwithstanding the great decrease in the Muslim population of the city, including also the Shias, Shiite practices continue at Muharram and other times.

Jaunpur. "Owing to the long continuance of the Shiite court at Jaunpur" there is a larger proportion of Shias now resident there

⁶ Zwemer, S. M., "The Indian Standard," quoted in *News and Notes*, Aug. 1928.

⁷ *Castes and Tribes of Bombay*, III, 325.

⁸ Arnold, T. W., *India*, Ency. Islam, II, p. 460.

⁹ Ency. Islam, *Hazara*; *Imperial Gazetteer of India*, 1908, XIII, p. 85; 1905, V, p. 47.

than in any other district of the United Provinces except Lucknow.¹⁰ This city is some thirty-five miles north of Benares. It was built by Firoz Shah Tughlaq as an outpost of his empire. In 1394 he sent Khwāja Jahān, a powerful eunuch, as his deputy to Jaunpur with the title of *Malik al Sharqi*, or Lord of the East, to hold that section of the empire. When Timur's incursion all but destroyed the Delhi government, two adopted sons of Khwāja Jahān, Mubārak and Ibrāhīm, seized the opportunity to establish their own kingdom, until in 1479 one of their successors, Husain Shah Sharqi, was compelled to recognize the authority of Bahlol Lodi of Delhi. All the members of this Sharqi dynasty were patrons of learning. Under Ibrāhīm, Jaunpur came to be known as "The Shiraz of India,"¹¹ and this city sheltered many who had fled from Delhi. The Lodi conquerors ordered the great buildings of the dynasty to be destroyed.

Imperial palaces whose tops reached the skies were in a short time annihilated and royal mansions equal in splendour to the planet Saturn were now trodden under the hoofs of war horses.¹²

Fortunately, not all the great buildings of this brief dynasty, with their distinctive Pathan architecture, were destroyed. The Atala mosque finished in 1408, and Jami' Masjid are the most striking of these. Smaller mosques in partial ruins, which had been built for saints who had taken up their residence in Jaunpur,¹³ are also to be seen.

Throughout the Mughal period Jaunpur continued to be an important outpost of the empire, and descendants of Husain Sharqi held pensions and lucrative *jagirs*, which were usually renewed from emperor to emperor. Bahādur Shah, who was a Shia, granted new privileges. Under Muḥammad Shah and Nawab Sa'ada Khan these were revoked and some villages near the city were given to the descendants "to defray the expenses of repairing the mosques and the monastery and to support the students and travellers."¹⁴

Rampur State. The Rampur State in the United Provinces is ruled by a Nawab who professes the Shiite faith, though the Shias are not numerous within the State. He is a descendant of a Rohilla named 'Ali Muḥammad, who after 1745 received a grant of Rohilkhand for services rendered. On his death the estate was divided among four sons. Rampur fell to the youngest, Faizulla Khan. When, for failure to meet certain obligations the grants of the others were absorbed in Oudh, Faizullah Khan was permitted to retain his, and his family was confirmed in its possession which in 1801 Rohil-

¹⁰ *Imp. Gaz. of India*, 1886, VII, p. 154.

¹¹ *The Cambridge History of India*, III, p. 259.

¹² Pogson, R. W., *History of Jounpoor*, Trans. from Persian of Fuqeer Khyr ood Deen Moohumud, p. 18.

¹³ *ibid.*, pp. 54 ff.

¹⁴ *ibid.*, p. 23.

khand passed to the British.¹⁵ The family was not originally of the Shiite persuasion but under the influence of the rulers of Oudh accepted that faith.¹⁶ The present Nawab succeeded to the *masnad* on the death of his father in 1930. He has done much to remodel the administrative machinery of the State and to promote the welfare of his subjects. He is now actively interested in the establishment of a Shia College Technical Institute for which funds are rapidly being collected.

Tribes. It is not unusual to find sectarian lines following racial or tribal lines. Along the Northwest Frontier the Turis are all Shias. In the upper Kurram, in Kohat, all of the Bangash tribe are Shias excepting the Bushera and Bandar Bangash, while in the lower Kurram all Bangash are Sunnis.¹⁷ Amongst all these Shias the whole month of Muḥarram, but especially the first ten days, is devoted to mourning for Ḥasan and Ḥusain; nothing else is so important. With them the *majlis* is known as *mahfil*; *marthiyas* and self-flagellation mark Muḥarram. In the Dehra Ismail Khan district Jata Sayyids and Ghilzis are Shias.¹⁸

Over 100,000 Shias are found in the Laddakh district of Kashmir. The Chachot colony in this same section has been formed by Balti immigrants from Skardu.¹⁹

In Baluchistan the only tribesmen who called themselves Shias in the 1911 census were certain sections of the Dombki Baluch, but because to be a Shia in Baluchistan is "something unspeakably abominable in itself" they called themselves Jafaris.²⁰

THE ZAIDIYA

Canon Sell writes that the Zaidiya sect is also found in India and speaks of a much-respected leader as belonging to that sect.²¹ H. A. Rose also writes: "A Sayyid family in Multan is sometimes called Zaidi as descended from Zaid Shahid, grandson of the Imam Ḥusain."²² The writer is referring particularly to the Zaidi sub-order of the Chishtiya, an order of the Sufis, and it is doubtful that the family concerned is connected with the Zaidiya sect. In any case the number of the Zaidiya in India is so few that we need not dwell at length upon their tenets or history.

The sect receives its name from Zaid, son of 'Ali Zain al 'Ābidīn, who was a younger brother of Imam Muḥammad al Bāqir. The sect

¹⁵ *Imp. Gaz. of India*, 1908, XXI, p. 184.

¹⁶ Najmul Ghani Khan, *Madhahib al Islam*, p. 444.

¹⁷ Rose, H. A., *A Glossary of Tribes and Castes of the Punjab and the N. W. F. Province*, I, pp. 574-75.

¹⁸ *Census of India Reports*, 1911, XIII, N. W. F. Prov., p. 72.

¹⁹ *ibid.*, 1911, XX, Kashmir, Pt. 1, p. 95.

²⁰ *Census of India Reports*, 1911, IV, Baluchistan, Pt. 1, p. 56.

²¹ Sell, Canon E., *Ithna Ashariya*, p. 280.

²² Rose, H. A., *op. cit.*, 529.

is called by Strothmann "the practical group of the Shi'a."²³ They accept the first four Imams but Zaid did not agree with his brother in meekly accepting an Imamate without the powers of the *khalifa*. He believed in an ecclesiastical state and he insisted on leading a rebellion in which he was killed. His son Yahya succeeded him and was also killed in a similar venture.

While stipulating that the Imamate must be of the *Ahl al Bait*, they do not distinguish between the sons of Hasan and Husain for this purpose. They reject the principle of primogeniture or *naṣṣ*. Each candidate must be ready to demonstrate his ability to be a warrior in both offensive and defensive combat. Therefore there can be no child Imam, nor any concealed Imam. This insistence on the ability to fight means that a stronger warrior may displace an Imam already recognised, and that has happened. A further qualification for the Imam is that he possess the requisite knowledge.²⁴

The Zaidiya, for many decades, controlled a small kingdom in Dailam on the Caspian Sea. From 288/901 until now they have ruled a small kingdom in al Yaman whose boundaries have greatly fluctuated. In Iraq they were never strong enough to establish a kingdom though they did have influence on the *khalifa* and once hoped with 'Ali al Riḍa as the *Khalifa*, to be able to put their activist Alid program into force.²⁵ Zaidiyas stress some of the features of the Ithna 'Ashariya, but they differ in many ways in religious and social practices. Among these last we may note that they do not recognise *mut'a*, or temporary, marriage.

SHIA-SUFIS

There is an intimate relation between Sufism and Shiism. No effort has been made in this study to develop that relationship, but by way of illustrating how intimate this may be we take the Jalali Order which is an off-shoot of the Suhrawardi. It is found in the Punjab; probably elsewhere in India. This order seems somehow to be connected with the Bektashi Order which in Albania and Turkey had the status of a sect.²⁶ In some of its doctrines the Bektashis are in agreement with the 'Ali Ilāhis and the Quizilbāsh. They are extreme Shias, reject the first *khalifas*, and place 'Ali in a trinity with Allah and Muḥammad. Besides the twelve Imams, Fāṭima and "Hadice" (Khadijah), all of whom they recognise as sinless and worthy of highest praise, they also reverence the Fourteen Pure Innocents. These were all children of Imams who were martyred while very young. These twenty-eight, a number equal to the number of letters in the Arabic alphabet, are thought of as spe-

²³ Strothmann, R., *Al Zaidiya*, Ency. of Islam.

²⁴ *ibid.*

²⁵ Strothmann, R., *Muḥammad ibn 'Ali al Riḍa*, Ency Isl.

²⁶ On the Jalali Order see: Rose, H. A., *op. cit.*, pp. 553-56; Ency. Isl. *Tschudi*, *Bektash*.

cial manifestations of God.²⁷ The dress of the order includes a cap made of twelve bits of cloth corresponding to the twelve Imams.

POLITICAL AND SOCIAL ORGANIZATIONS

Acting under the conviction that it is necessary for any community to organize both to achieve its own advancement and to pull its weight in society, the Shias have their All-India Shia Conference; organized in 1907 and meeting annually. It is non-political. It devotes its attention chiefly to organizations, to schools, hostels, orphanages and to other institutions or causes that might be called community-building. It also expresses its opinion concerning legislation. For instance, it has expressed its view against the Sarda Act, which seeks to restrict marriage of girls under the age of fourteen, and it has favored joint electorates in all elections, with reserved seats for Muslims. It watches legislation regarding *waqfs*, or trusts.

There is also an All-India Shia Political Conference to which Shias may belong. This has usually been a pro-Congress body. Some Shias are members of the Muslim League in purely political matters.

In some Provinces, as in Bihar, United Provinces, and Punjab, there are Provincial Shia Conferences, and in some cases district organizations also, but few of the latter function efficiently.

As the demand of the Muslim League for the recognition of Pakistan has increased, the Shias' demand for protection as a minority Muslim community has grown stronger. The community appears unwilling to trust itself to a Sunni régime without very definite safeguards for its religious freedom, and a guarantee that it will receive due representation in ministries, legislative bodies and local boards. Replying to a representation of the working committee of the Shia Political Conference, Mr. Jinnah, President of the Muslim League, assured the Shias that the League stood for fair play and being confident that "the majority of the members are with the League" he refused to discuss any safeguards.²⁸ The natural consequence of such an attitude has been to make the Shias more community-conscious, with increasing insistence on their rights to representation now through their own representatives, either nominated or elected, in all places where their numbers can at all justify it.

The Shias have an Intermediate College at Lucknow, a few high schools elsewhere, and hostels and orphanages. They also have at Lucknow a school for training preachers, the *Madrasat al Wā'izīn*. The Maharaja of Mahmudabad, a leader among the Ta'alluqdars of Oudh, has long been a patron of this institution. Connected with it is the *Muaiyid al 'Ulūm* Association which publishes books and

²⁷ Birge, J. K., *The Bektashi Order of Dervishes*, pp. 145-49.

²⁸ *The Pioneer*, Oct. 24, 1944.

tracts setting forth Shiite doctrines. In Lucknow the Shias have a committee known as the *Tanzīm al Mu'minīn* which directs efforts for the more effective organization of the Shias when any communal issue is at stake. It was this organization that provided leadership in the Shia-Sunni conflicts a few years ago.

SHIA-SUNNI RELATIONS

To see the whole picture of the Shiite community today it is necessary to make a brief statement concerning recent events in Lucknow which show how sensitive both the Shias and Sunnis are concerning matters that are really very old. It has been a time-honored custom for Sunnis to recite praises of the rightly guided khalifas in private, in mosques, and at times in public procession. This is known as *madh ṣaḥāba*. It has likewise been the custom for Shias to recite comminations called *tabarru'* against the first three khalifas, whom they consider usurpers of 'Ali's rights. So long as both communities followed these practices in private, or in mosques where the communities do not mix, there was no grievance. But in public, either practice stirred emotions and opposition from the other side, especially if it was done on certain holidays. Between 1904 and 1908 conflicts became so frequent that the Government of the United Provinces appointed a committee to study the situation. In 1909, Government forbade both *madh ṣaḥāba* and *tabarru'* in public on three days: 'Ashūrā, the tenth of Muḥarram; Chihlam, forty days later; and the twenty-first of Ramaḍān, which was the day of 'Ali's death. The order did not forbid the public practice of either custom on other days but required that permission for such practice should first be obtained, as it would be an innovation; and permission might be refused if the magistrate feared breach of the peace.

Things went quietly until in 1935 when two Sunnis publicly recited *madh ṣaḥāba* and were arrested. On 'Ashūrā in 1936 again two men deliberately violated the order and at Chihlam in the same year some fourteen were arrested for a like offense. The Sunnis then asked permission for a procession on Bārā Wafāt, which is celebrated as the Prophet's birthday. This fell on the third of June. Permission was refused; the procession was postponed but again permission was refused. Then the Sunnis conceived weekly processions, every Friday, a procedure requiring permission for which they made no request. These then came under a weekly interdict. In November and December the Governor met with deputations of both parties. Every effort was made for a friendly settlement of the dispute. When these failed, the Government appointed a committee headed by Judge Allsopp of the High Court to study the situation. They recommended the continuance of the practice commenced in 1909, and the Gov-

ernment issued orders accordingly. This did not satisfy either group, but agitation subsided.²⁹

In the spring of 1939 the Government of the United Provinces gave permission for *Madh Şahāba* to be recited on Bārā Wafāt, the second of May. This led many Shias to court arrest by reciting *tabarru'*. Thirty thousand Sunnis are said to have gathered at their 'Idgah. The only speaker on the occasion "congratulated the Sunnis for having won their right after thirty-two years of struggle."³⁰ Complete military and police preparations had been made, but Shias, following their leaders' advice, stayed inside, and there was no disturbance. But—agitation greatly increased. Clashes of both sides became common. Some were killed, many injured. The Ahrars, a party of nationalist-minded Muslims, supported the Sunnis. The Khaksars, another Muslim party ready for action, threatened to decide the dispute if others could not. They were stopped at the borders of the Province by police.

During the period of these communal clashes Shias from Bengal, Bihar, Bombay, Central Provinces, Northwest Frontier Province and the Punjab came to the help of their co-religionists and courted arrest.³¹ As many as ten thousand are said to have come from the Punjab.³² During the whole period about seventeen thousand Shias courted arrest,³³ and many thousands of Sunnis. As late as March 1945 "thirty-two Muslims were arrested for contravening the ban on the recitation of *Madh Şahāba* on the occasion of Bārā Wafāt."³⁴

The hope for the future is in those leaders of both communities who have consistently urged forbearance and tolerance, always looking to the welfare of the larger whole rather than the victory of a part. In that spirit alone will the finest progress of still larger units be achieved.

SHIITE SHRINES

Pilgrimage to shrines of *Imamzadas* and saints is a recognised source of benefit for Shias. They do not consider this as worship.³⁵ The term *Imāmzāda* is used both to designate a descendant of an Imam, whether a few or many generations removed, and also for the grave of such a descendant. The practice of resorting to such shrines is extremely common, for praying to saints and making vows are very widely accepted. Shrines so used are of three kinds: a) where the saint is buried, b) at a site where the saint had lived or where his

²⁹ Report of the Allsopp Committee, 1937 (in Urdu).

³⁰ *The Statesman*, May 5, 1939.

³¹ *ibid.*, July 1, 1939, p. 10.

³² *ibid.*, Aug. 18, 1939.

³³ *ibid.*, Aug. 29, 1939.

³⁴ *The Hindustan Times*, March 1, 1945.

³⁵ Badshah Husain, A. F., *Shiah Islam*, MOSLEM WORLD, XXXI, 1941, p. 191.

body was temporarily interred until removal to Kerbala, and c) places where Imams or saints have appeared to favored persons.³⁶

Anything like a list of such shrines would be beyond the compass of this study, but an example of its frequency is found among the Turis of Kurram for whom there is a list of twenty-five lesser shrines, and five of greater importance.³⁷ One of these last is for a descendant of Imām Zain al 'Ābidīn, two are for descendants of Imam Mūsa Kāẓim. The descendants of a fourth call themselves Ḥusaini Sayyids, which doubtless means that the saint claimed descent from Imam Ḥusain. Not far removed from this place are two other shrines visited annually by Kurram Wazirs, which were erected for two saints who were from the Ḥusaini Sayyids, Pir Sabiq and Pir Ramdin. But the shrines are never visited by Shias, though Sunnis and Hindus resort to them. Each one of these shrines is recognised by some group or group of Turis which accept the saint as an ancestor, and stories of miracles which each performed during his life, with other miracles of healing for pilgrims, are current.³⁷

SHIITE HOLIDAYS

The following list of the holy days kept by Shias represents those most widely observed.³⁸ The list could be enlarged by including minor days connected with one or other of the Imams.³⁹

Muḥarram	1-10	In memory of Imam Ḥusain.
Ṣafar	20	<i>Chihlam</i> . Also for Imam Ḥusain.
Ṣafar	24	'Id 'Umar. Anniversary of the death of 'Umar. With Shias this is a day of rejoicing.
	27	<i>Char Shamaba Suri</i> . Shias consider Ṣafar as an unlucky month and observe this day in fasting in the hope that evil may remain away from their homes. In Hyderabad, it is called the day of judgment, and baths are taken the day before. <i>Bārā Wafāt</i> . The day is also kept for this in memory of a temporary recovery in the Prophet's last illness.
Rajab	13	'Id Milād al Haḍrat 'Ali. The birthday of 'Ali.
Sha 'bān	14	The birthday of the Imam Mahdi. With Sunnis this date is known as <i>Shab i Barāt</i> . The fate of every Muslim for the next year is fixed on this night. It is therefore spent in wakefulness.
Ramaḍān	19	The day 'Ali was wounded.

³⁶ Rose, H. A., *op. cit.*, p. 576.

³⁷ *ibid.*, pp. 577-586.

³⁸ *ibid.*, p. 576; Faridi, F. L., *Bombay Gazetteer* IX, Pt. 2, pp. 139 ff. Enthoven, R. E., *Tribes and Castes of Bombay*, III, 92-95.

³⁹ Titus, M. T., *op. cit.*, pp. 246-47.

- 21 The day 'Ali died. On both days food is cooked and after the *Fātiḥa* has been said it is distributed.
- Shawwāl 1 *'Id al Fitr*, or the *Ramaḍān 'Id*. Shias observe this day one day sooner than the Sunnis, and they do not go with Sunnis to the *'Idgāh*. It is a day of rejoicing; for new clothes, and the giving of alms.
- Dhu'l Hijja 10 *'Id al Aḍḥa*, also called popularly *'Id al Duḥa*, or *Bakr 'Id*. The Feast of Sacrifice.
- 18 *'Id al Ghadīr*, the day of 'Ali's designation as *waṣī*.

SHIITE LAW AND CUSTOMS

Where Shiite governments have been established, the Shiite law has usually been administered, unless, as in Oudh, the ruler recognized a higher sovereignty like that of the Emperor at Delhi, and so permitted the continuance of Sunni law in accordance with empire practice. It was not until after Ghāzi al dīn Ḥaidar became king that any change was made in Oudh. In fact, until the reign of Amjad 'Ali Shah, the Mufti, who was the expounder of the law, continued to be a Sunni, and decided all cases in accordance with Sunni law. Amjad 'Ali Shah appointed a Shia as Mufti and made the Shiite law applicable throughout the Province. However, in cases where both parties were Sunnis or one a Sunni and the other a Hindu, Sunni law continued to be the rule for decision. In all other cases Shiite law was followed and the practice was continued until the annexation of the kingdom by the British. At the present time Shiite law is administered "only in suits regarding marriage and inheritance and other collateral matters," where the parties are Shias.⁴⁰

Shiite social customs, as Shiite law, differ from Sunni practice in many ways. The subject is outside of the field of this study. Those interested will find extensive material available in the books of Mrs. Meer Hasan Ali, G. A. Herklots, Fazalullah Luftullah Faridi⁴¹ and N. B. E. Baillie, as also in numerous government publications.

THE FUTURE OF INDIAN SHIISM

The Shiite community has produced some outstanding leaders of fine character and outstanding ability, who have taken front place in national life. But one gets the impression, looking at the community as a whole, that it is backward. One reason for this is that communalism has left every religious community largely upon its own resources, and the Shiite community, being scattered and relatively poor, has been too limited to provide for material advance. But a more important reason is inherent in the sectarian doctrine of

⁴⁰ Baillie, N. B. E., *Digest of Moohummudan Law*, Imameea, xi, xii.

⁴¹ Faridi, F. L., *op. cit.*, IX, Pt. 2. Gujarat Population.

taqiya which has kept Shias from declaring themselves. This doctrine carries within it the seeds of self-destruction. It is impossible to read of the fierce and repeated persecutions that the community has experienced from the orthodox majority without feeling an admiration for its power to survive that has so often been proved. But unless the distinctive tenets of any group are of such worth as to match a courage to survive with an equal courage to declare the intrinsic worth of its great principles, there must be inner loss. There is manifest inconsistency in the Shiite community's exalting as exemplary the steadfastness of Imam Husain against tremendous odds, and applauding his courage to resist as highly moral, while at the same time it continues to teach its youth to conceal their deepest faith and the essential truth of their religion, even to the point of simulating acceptance of an opponent's religion. Truth makes free; dissimulation restricts. The very attitudes that will explain the failure to secure an approximately accurate census of the community, in part explain its continued weakness, if not decadence.

Companion to *taqiya* in its ability to destroy the moral fibre of the community is the recognition of *mut'a* marriage as legal. Whatever the truth regarding its origin, Shias may well join with other Shi'a and their own enlightened leaders in denouncing the practice.

Shiism possesses doctrines of superior worth in its recognition of man's moral freedom to act and God's grace toward all men. In strange contrast to this truth two facts stand out: first, that Shias, much more than Sunnis, are inclined to an exclusiveness usually connected with caste; and second, a Shiite unwillingness to follow their leaders into liberalism. In theory, Shiism has another advantage over Sunnism in that the latter is bound by the dogma of an eternal and uncreated Qur'an and the practices of the Prophet as set forth in the Sunna. By declaring the Qur'an to be created, Shiism has opened the way to a freedom of interpretation that may be adjusted to advancing life. By allegiance to the Imamate which they declare has all the prerogatives of the Prophet for interpreting and legislating, in order to bring to fruition the religion he brought, Shiism opened the way for release from a *sunna* and *shar'a* outgrown by a world that has moved ahead of the period in which it was proclaimed, and which now clamors for larger freedoms.

If the Mujtahids are in fact the instruments of a living Imam, they should be the leaders in the development of the potentialities within Shiite doctrines for a fuller and freer life. But to all appearances the Mujtahids have failed to meet this opportunity. They appear to be bound to the past, not less than the Sunni 'Ulamā, almost oblivious of onflowing currents in an advancing world. They have been both too position-conscious and too community-conscious. The

way to release is in the spirit of the Usulis, who, challenged by something ahead and beyond, refuse to be fettered by the decisions of any mujtahid, and insist that the true *ijtihād* is the God-given right for an individual to arrive at his own judgment. The need of the individual is a universal need, a sense of a Presence and a Guide, through whose help that judgment may be right.

Not as a community apart, but as a leavening lump within the Muslim whole, Shiism can make its contribution and attain its destiny. It is a tribute to the community in India that it has inspired an unusual number of men who have risen to leadership; it is a warning that these same leaders do not find their places as Shias, but rather in their leadership Shiism recedes and the distinctive tenets of the sect are obscured. Shiism may well think less of its own community, and dropping lesser emphases proclaim anew as it did in times past, the major truths that distinguish it and are the essential reasons for its being.

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LITERATURE IN THE MUSLIM WORLD TODAY

Down in the old Jerusalem market the boy in the cheese shop has an odd quarter of an hour in the sleepy part of the day. He pulls out a vast tome and buries himself in it. It is a Muslim work on the interpretation of dreams. A few yards away an old Sudanese doorkeeper who has taught himself to read and write is crooning over a paper with a Muslim litany. For those who can just read, reading generally means crooning or muttering the words. I look over his shoulder and croon with him, avoiding touching the book for fear I should defile its sacredness. We are friends, so we glide lightly over the fact that the petitions include due punishment for unbelievers!

That is the old style, but close at hand is something very different. Inside the house where the doorkeeper sits, an old Arab Christian woman plants herself broadly down for a quiet rest after a day at the washtub. She has a book that takes her into a world of thrills. "It is a *bûlîsiya*" she says—a crime story in a cheap paper cover. Even now, with stringent export regulations from Egypt, the producing centre, a good many of these find their way into the other Arabic countries and are eagerly bought up by young and old. As soon as these restrictions are lifted they will flood the market. Arabic countries are not fully creative in story-writing as yet, and these are as a rule translations of western books, sometimes grubby enough. Years ago when I first knew Egypt, European crime tales such as those of Arsène Lupin were sold at the tram terminus, and the feeling that they should be illustrated was so strong that remainders of old advertisement blocks were bought up from Europe, and the crime story might be decorated with a sewing machine or a pair of ladies' corsets. Today the covers have lurid pictures, often by Egyptian artists, and those who would publish Christian literature must reckon with the need for up-to-date illustrations.

But crime stories and pocket romances (there is a most popular series of pocket novels hashed up from European books that are generally ruined in the process) do not have it all their own way. There is a great movement for intelligent modern reading. At the old city gate is a newsvender with a stall full of attractive illustrated magazines. A clerk, a cook, then a young teacher all ask for the same magazine. It is the Arabic form of the "Reader's Digest." In the train a school boy from a well-known Muslim school in Sidon pulls a book out of his pocket, and tries to read amid the hurly burly of senior boys returning from a holiday excursion. His book is "Microbes" in an Arabic series, called "Read!" and somewhat resembling the "Penquin" books. On the outskirts of Jerusalem a Muslim

government official has a growing family. One of them, a girl of college age, hands me back a Christian book about great French thinkers. "Have you any more of these? I want to read anything you have about philosophy."

She is one of a numerous class. These young people, at an age when they begin to wonder about the ultimate things, do not ask today for books about religion. It seems to them to belong to a world that is passing away. They try to satisfy their hunger with books about the world's philosophies.

A Coptic priest, a pilgrim to Jerusalem, comes to call. He has the crucial task of interviewing all those Coptic Christians who through heavy pressure of various kinds put down their names with the Egyptian Government as desirous of becoming Muslims. A half-hour interview is allowed with a representative of the faith they are leaving, and week after week this man struggles to save his people for Christianity. "I came to see you," he says, "because I want commentaries on the Bible. My time at the Clerical School was not enough to enable me to answer the questions of educated men. Tell me what I can get in Jerusalem."

These few examples taken from one city of the Muslim world are typical.

Old and new in literature are struggling, and the new is gaining ground. The old is bolstered up by such fiery movements as the Muslim Brotherhood in Egypt, an attempt to canalize nationalism for Islam, but the new depends on the natural curiosity of the human mind. English books are read by the educated. Miss Henrey of the Oxford University Press writes:

"Young men of the Near East are reading far more English than formerly. They are very much interested in politics and economics and turn to British writers on these themes because of the stability shown by the British Government during the war which makes them feel that Britain has something to teach here. History, especially modern European history, is in some demand.

"To America they are turning for books on science and technical subjects out of admiration for America's technical achievements in the war. On the whole, American books set out these subjects more simply than British and that is an advantage in countries new to the subjects.

"Many Egyptians, Arabs and Turks who formerly read French are now reading English. They are anxious to read *modern* books, not merely the classics, and there is more demand than formerly for 'love-stories.'

"I don't think there is much demand in Egypt for religious books. I think that Egypt is perhaps stepping up in her standards of thought and that in her search for knowledge she may forge a new religious outlook."

This English literature is for the comparatively few. A much larger class is reading a vast literature of translation or résumé of European books. The secular world of the west is flooding in and the Christian effort to give the spiritual and more fundamental side of western life is pathetically small. We want rapid production of able books.

The Christian forces are slender enough. The important Dutch production for the great world of the Netherlands East Indies is at a standstill. The Rev. R. A. Blasdell, that solitary worker for literature for the Malay Peninsula, will also have to begin again from the beginning.

India, with ten languages in which literature for Muslims should be produced, has taken the wise step of associating her central Muslim literature committee with the Henry Martyn School of Islamics at Aligarh, so that study and production may be wedded. But until the school is reinforced it is not possible to set one member of the staff free for whole-time literature work. Active presses like that of the Sindh Christian Literature Society are hampered for want of paper.

The great Swahili area of Africa, and the West of Africa where Islam and Paganism meet, show small "sprouts" of production by individual missions but no concerted planning as to what the Muslim readers need. The same is true of Ethiopia.

Iran is a centre of hope. Concerted work is strengthened, and a whole-time editor appointed in both the north and the south of the country. To back the efforts of the young Iranian church financially at this moment would be the policy of wisdom. The Christian literature movement looks very small beside the flooding of North Iran with Russian propaganda literature, but in it is life and love.

In Turkey where politics dominate permission to publish books, and when each book has to seek a government permit, the situation is precarious, but the courageous mission of the American Board may yet have the opportunity to do great service. The presence of Miss Dorothy Blatter specializing on the children's work and on design not only brings fresh strength to the Turkey Literature Department, but to Arabic lands for which her mission generously lends her services as designer.

The Arabic Lands, the centre and hub of the Muslim world, present a picture of mingled hope and difficulty. The difficulty is partly the temporary paper famine, partly that of the stringent export regulations from Egypt, the chief producing country. To this must be added the very serious under-staffing of the three chief production societies. Not one of them has a specialist trained in the

setting up of pages of pictures and the technicalities of good cover production, nor a special worker for children's literature. Technical equipment needs renewal by modern machines. A further difficulty lies in the isolation, enhanced by present conditions, of the small missions all along the North African Coast, which at present are neither able to give their full contribution or to get full help from the literature movement in the Near Eastern Arabic lands.

The hope is, however, great. The three leading publication societies,* while keeping their independence, have formed themselves into a cooperative group, into which they are drawing in church groups and missions that have a special interest in literature.

This is quite a new development for our divided Near East, and means that Syria-Lebanon, Palestine and Egypt are planning together. The three societies are making their first experiments in cooperative production of books in series. When the paper and transport difficulties are overcome, this should mean larger editions and wider circulation. Financial backing from the west for this unselfish cooperative work should be forthcoming now to encourage the young movement for working together.

The examples of types of reading given above show that these societies must at once specialize on:

- (a) a cheap and attractive story literature, well illustrated;
- (b) a Christian presentation of philosophical thought. We need a modern Clement of Alexandria for these young people who will not read books labelled "religious," but are hungry for spiritual things. Of Iran the Rev. Gordon Tisdall writes:—

"They are a very little educated but extremely quick-minded people, and I feel that they want the best stuff put very simply and forcefully. Anything second best is seen through at once, while their lack of education makes it quite puzzling how to get historical truth and falsehood distinguished in their minds."
- (c) a thoughtful literature of the Bible taking into account the difficulties of today;
- (d) a literature for new readers and village readers, adult in thought and ultra-simple in vocabulary;

The visit of Dr. Laubach to the Near East planned for the beginning of 1947 underlines the importance of immediate production here, and we are thankful that Miss Lois Wilson of the Leba-

* American Mission, Beirut; Nile Mission Press, Cairo and Jerusalem; Society for the Promotion of Christian Knowledge, Cairo, Jerusalem and Baghdad.

non and Miss Davida Finney of Egypt are making time in their busy lives to specialize along these lines.

- (e) a literature of Christian teaching on social, historical and international questions;
- (f) the whole question of illustrations and artistic production.

An encouraging factor is the conviction of the three societies that Arabic authorship must be developed and paid for. In the past all three societies depended largely on volunteer authorship, and while they would still wish to encourage the man who feels impelled to write a book, they see that they must now take more initiative in planning and approach authors for needed tasks. Several new missionaries of distinction may be looked to for the more scholarly work that will be needed.

The next step of this union of producers must be in the development of cooperative circulation throughout the whole Arabic world. A wonderful example in such work is shown by the Literature Department of the American Mission in Egypt in conjunction with the Evangelical Church there. I hope that next year requests to the West will include some for the financial backing of experiments along these lines, and that North Africa and the Sudan may enter into such planning. The matter is urgent. Our Muslim world is being flooded with literature that speaks in every name but Christ's.

The meeting of Arabic Christian Publishers (as yet without a name) is recognized by the Near East Christian Council as its Literature Committee.

A most fundamental need of the Muslim World for the next five or ten years is for a literature personality set apart as liaison officer to work (wherever possible through area councils) for the half-forgotten or less developed corners.

The present set-up of the Near East Christian Council has no machinery for helping forward production in lesser languages like Kurdish, Kabyle, Circassian. If we go further East we find many more such tongues. Eastern Turki (the language of Chinese Turkestan now under Russian domination) had a sturdy literature production before the missionaries were banished. Now literature can only reach that land through travellers, especially at the Meccan pilgrimage time when they pass through Bombay. This needs careful planning. The languages just beyond the Indian frontier (some Muslim, some Buddhist) now being tackled by such work as that of the Central Asian Mission must be served. Before the war, publication was starting in several new languages in Indonesia. We have yet to see what will be the post-war possibilities.

In Africa the great Swahili language is very poor in literature

for Muslim readers; Hausa has small but pioneering beginnings. Somali and Yao are at the earliest stages. These are Muslim tongues, but other African groups are subject to Islamic penetration and need a Christian prophylactic literature. The Indian Muslims of South Africa form a very special field as well as the "Malaye" of the Cape. Almost nothing is done in Christian literature for these groups.

With the closing down of the Central Literature Committee's office in the Near East, the N.E.C.C. has referred to I.M.C. the question of appointing an apostle whose business will be to travel and to help forward work as yet insufficiently cared for. He will need an office in which he can store samples of books for Muslims all over the world, and what we have come to call "basic manuscripts," translations into English of material set free for use anywhere. Such a base might well be in Cairo. He will need a travel budget.

It has become fashionable nowadays to claim that money for literature work should be spent on direct publication rather than on personnel or "overhead." I think that this is a fallacy. The Christian literature movement is starved of personnel, and only with more adequate overhead can it do more adequate production. Secular firms in the West are already sending highly qualified persons to visit our Near East to study the markets and plan for Arabic publications. Can the Christian movement not find one such traveller for the whole Muslim world?

CONSTANCE E. PADWICK

Jerusalem, Palestine

An Offer of Free Tracts

Miss Jenny de Mayer, known to many of our readers as an intrepid missionary among the Usbek people, sends word that there are several thousand copies of twelve different kinds of tracts and leaflets in the Usbek language, being kept at the American Missionary Hospital at Meshed, Iran. Any missionary working among the Usbek people may secure as many of these leaflets as he can use, by applying to the Rev. Mark Irwin, at the Hospital. The only charge for this literature is the postage, and Mr. Irwin agrees to send packages wherever they are wanted.

THE EMERGING CHURCH IN THE DUTCH EAST INDIES

Whether one takes the long view of 1300 years of competition in the arena of History, or the short view of the trends of the past fifty years, admittedly there is much more to encourage and give pride to the Moslem protagonist than to the Christian. Very large areas of the world, notably in North Africa and the Near East, have swung from Christian allegiance to Moslem, and there has been no comparable swing the other way. Spain is the only large area that has returned to Christendom, and the constant tendency in all Moslem lands with Christian minorities, is for those minorities to be absorbed into the fold of Islam. So it is not surprising that even modern writers acquainted with the most recent developments, still repeat the cliché "Once a Moslem, always a Moslem," and that loyal Christians sometimes grow faint-hearted and discouraged.

Nevertheless the victories have not all been on one side. And it is certain that a score of converts genuinely converted by the power of a faith they have become convinced is superior, are more significant in the History of Religions than a thousand who change their religion under social or political pressure for material gain. And it is to these converts from Islam, few though they may be, these who "climb the steep ascent of heaven through peril, toil and pain," that we wish to give our consideration at this time. That we may start on a note of thanksgiving and optimism, we will consider the Emerging Church from Islam.

As one considers the world of Islam, one land where he finds a really strong and numerous church emerging from that religion is the Island of Java. Let us then turn our thoughts to this vast and fertile island and the new Church of Christ to be found there.

Of the seventy million inhabitants of the Dutch East Indies, no less than nine-tenths are Moslem, so there are about sixty-three million Moslems in these islands. About two-thirds of the total population of the islands are found in Java, and here the people are almost solidly Moslem, so that nearly all the indigenous Christians are converts from Islam. Islam is, however, a relatively recent arrival in Indonesia. It first established itself in Sumatra in the thirteenth century and from there spread southward, so that by the end of the fifteenth century it was well in the ascendancy. Hinduism was steadily driven out, until today only about one and a quarter million Hindus are to be found and they for the most part on the little island of Bali.

In the beginning, the Islam which reached the East Indies was characterized by a strong magical and pantheistic element, as at that

time this was the character of Indian Islam from which it stemmed. Most of the early Javanese teachers were affected by the mystical and magical beliefs of their day and taught the Javanese accordingly, but as time went on they began to come under the influence of Meccan orthodoxy. Teachers went to Mecca to study and upon their return labored to purify their Islamic faith of its magic and its mysticism. The Meccan pilgrimage became increasingly the goal of the pious Moslem and for many years the East Indies were the largest contributors to the annual Hajj. Sometimes a village would raise a fund by subscription to send one of their number, the merit of his pilgrimage being considered as belonging to all. As early as 1858, 3,862 pilgrims left these islands, the highest number being reached in 1926-7 when there were 52,412. Economic depression cut down the number thereafter, but the influence of Mecca has been continuous and profound.

In recent years Javanese Islam has felt the influence of various reform movements, which may merely be mentioned in passing. Those include the Modernist movement from Egypt, a movement to purge Islam of mysticism, reverence for saints and relics, etc., and to adapt it to modern science and technology by returning to the pristine Koran. There has come the Mohammediyah Society, patterned after Christian missions and working for the spread of education, the care of the poor and sick, and a deeper and purer faith and life, and the Ahmadiyah movement from India causing bitter controversy and division. The Young Moslem League is a youth movement drawing from all wings trying to strengthen students in their faith and to prove that science and Islam harmonize. All of these have published literature and left their mark on the life and thought of Java.

Even though the missionary enterprise is a spiritual movement without a political program, nevertheless in every age and every country, the attitude of the local government has been of the highest significance. In those lands which have had an officially Moslem government, Christian converts have invariably had to face the probability of economic and social loss, and during long periods of time, the possibility or certainty of serious danger to life. The law of apostasy, as Dr. Zwemer has so ably shown,* has been the law of Islam which Moslem governments have usually enforced. However, for over three centuries now the Dutch East Indies have had a government that is officially Christian, and throughout this long period of time, converts have been protected and sometimes in the past even favored as to their civil rights.

* cf. "The Law of Apostasy in Islam," S. M. Zwemer.

As the Dutch Republic regarded the promotion of Christianity as one of its duties, from the very beginning the East Indies Church was part of the activities of the East India Company. Converts to Christianity were recognized as citizens and given preferential treatment, conversion being recognized as a sort of naturalization process entitling the convert to many privileges of the rulers. The pilgrimage to Mecca was discouraged by the imposition of a heavy tax and other restrictions. The ministers of the East Indian Church were appointed by the Government on recommendation of a Church council at the Hague. The Governor General had the power to place, transfer and remove the ministers of the East Indian Church, being required to advise with a Church Board at Batavia which he himself appointed, but being free to accept or reject their advice. An act of 1840 provided that all Protestants in the East Indies be regarded as members of the East Indian Church unless they expressly refused to be so considered, and until 1927 this church was the only recognized church. Since then all church bodies recognized in the Netherlands are also recognized automatically in the East Indies.

In the beginning of the nineteenth century the Dutch Government took over from the East India Company and has tended to be more neutral in religious matters. The tax and other restrictions on pilgrimage were abolished as far back as 1852, and a policy of strict neutrality adopted. However, administrative control of the East Indian Church continued until 1935, when a separation of church and state was brought about as a result of growing opposition by both Moslems and Christians, and in conformity with protests and actions by the Volksraad. The subsidies the government had been giving to the churches were to be decreased gradually and abolished by the end of ten years, or in 1944. The war, of course, interrupted this program. So while the Moslems are reported as being in general satisfied with the government policy, still its attitude provides a far more favorable situation for the Moslem convert than exists in any land with a Moslem government. And the guarantee by the Netherlands government of the civil and property rights of all individuals means that converts do not run the risk of the loss of property or inheritance rights as they do in many other lands.

There are three well defined areas of work in Java, the west, central and eastern fields, each with its own peculiar conditions and problems. In western Java the population is largely Sundanese and it is here that Islam is most deeply entrenched and the memory of Hinduism the faintest. In this field the Netherlands Missionary Union has been at work since 1857, and has found the going extremely difficult. By 1937 there were about 5,000 Christian converts

who had been baptized, and these had, in 1934, been organized into the Indigenous Church of West Java.

Central Java is inhabited largely by Javanese people. It is here that the Hindu heritage is most influential. It is the cultural and political center of the island, the place where the intellectual life is the most active and new movements most likely to flourish. Here Islam is more recent and less deeply implanted than in the west. The chief missionary agency has been the Mission of the Reformed Churches, a highly conservative Calvinistic organization, which has shared the territory with the Salatiga Mission. Their work has made little impression on the educated classes, but by 1923 there were 5,000 converts from the lower classes. In 1931 an autonomous church of Central Java was formed with 13,000 converts and in 1942 their numbers were reported as being 16,000.

However, it is in East Java where the Javanese population is the least strict in its allegiance to Islam, and where their religion is more superficial, that Christianity has made the deepest impression. Here the Netherlands missionary society has been the chief force for several generations. By 1911 there were nearly 12,000 converts from Islam, a number which had practically doubled by 1931 when the Independent Church of East Java was formed. This church was ruled by a Synod of thirty representatives of whom but three were Europeans. The latest figures indicate that the church now has over 30,000 members, all converts from Islam. The steady growth of the Protestant church in Java is indicated by the following figures, the totals being for all three of its areas, the west, central and east. In 1873, a total of 5,000; 1906, 18,000; 1915, 24,000; 1932, 32,000; and 1942, 50,000. While we have no comparable figures for the Roman Catholics, their total for 1942 is given as about 27,000. These numbers are far and away beyond those that can be reported from any other Moslem land, but it is significant that even in the Dutch East Indies, success among the pagans has been far greater than among the Moslems. During the same period nearly two and a half million pagans have been converted, as compared with about 77,000 Moslems, the total number of Christians in these islands being given as 1,750,000 Protestants and 750,000 Catholics, or about 3.25% of the total population. While Moslem converts come from every class the greatest majority are from the common people. The methods of evangelism used do not seem to differ greatly from those used in other mission fields, and include preaching, establishing of schools, hospitals and the distribution of literature.

In the initial approach the Dutch missionaries have made large use of pictures and simple stories, suited to the low mental development of the people, rather than of the entire Bible. At the same

time the Bible Societies have been constantly at work, and the Bible has been available for all who could make use of it. They have also insisted on open confession and on the Moslem's giving up all his old Moslem customs and openly uniting with the Christian community.

Schools. Literacy is one of the main problems as only 7.8% of the population was literate in 1930. However, of the younger generation about 40% is literate and among Christians of school age the percentage is still higher and it is reported that before the war all Christian children were in school. The Dutch government has long had the policy of subsidizing any school, Moslem or Christian, that meets certain minimal requirements. In this way large sums have become available both for equipment and running expenses of the Christian schools. In return for this the schools, while teaching Bible to all students, have been required to exempt children who are unwilling to study the Bible. However, most have been willing to study it. During the Japanese occupation all of these schools were closed.

Hospitals. The medical missionary work is reported as being very strong. There have been well equipped central hospitals, with nearby dispensaries which the doctors visited once or twice a week. A national evangelist was on the staff of each of these hospitals, who visited the patients, gave evangelistic talks, and distributed literature.

Colonies. A unique feature of the Javanese church was the formation of Christian colonies, so that the converts might live together in a homogeneous community free from hostile discrimination on account of their religion. Groups of converts would gather together and go on to some unoccupied jungle spot and proceed to cut down the trees and bushes, and to develop a Christian village. There was no charge for such unused land, though later it was subject to government taxation. In the beginning the Mission would pay the salary of a pastor for the newly built village and would make loans for tools that were later repaid. Sometimes also it would provide a teacher for the school which would, of course, share in the government subsidy for such institutions. Between 1890 and 1920 this form of social organization was extensively developed, and in those particular areas where this was tried out, as many as 50% of the converts lived in such colonies. They included perhaps 10% of the total body of Moslem converts. However, in more recent years there has been a growing doubt as to the soundness of this policy, and while the old colonies have not been disbanded, new ones are not being encouraged. It is felt that the effect of the lives of the converts will be greater when they remain in their old

environments, and that in this way they themselves become stronger Christians. On the other hand it is noted that the finer type of life revealed in these colonies was the means of attracting many adherents to their faith.

The Ministry. In the early days missionaries inevitably acted as the pastors and leaders of the local congregations. Gradually a national ministry was developed by the giving of special training to national teachers, and then using them as pastor's assistants to the missionaries. Due to the low level of education, there was no demand for some time for a more highly educated ministry. In recent years, however, with the forming of the independent Synods, missionaries have withdrawn from the pastorate of local congregations, turning their work over to these national leaders. About 1930 it was decided that the time had come to provide some of these pastors with an education comparable to that of the Dutch ministers. A school was opened in Batavia for superior students who had completed their High School work, and a number of men have been graduated from this school. At the outbreak of the war it is estimated that there were about one hundred ordained Javanese ministers, of whom six were men who had taken the superior training and were serving in the larger cities, by which time there were no missionaries serving as pastors of local congregations. The missionary served as friend and advisor, and preached on occasion, but no longer took the pastoral care of a special group.

The Effect of the War. It is as yet too early to determine the ultimate effect of the war and the Japanese occupation, but some fragmentary reports have come out. From these it appears that when the Japanese invaders arrived, they invited all Christians to become Moslems. Islam was to be under government protection, and Christianity was decried as being a part of western civilization. To their surprise, however, they found the Javanese unwilling to acknowledge any superiority in Islam, and the invitation to become Moslems was rejected. Later the Japanese announced that they believed in the right of everyone to have his own religion. Missionary schools, however, were closed and the recent disturbances as well as the occupation are bound to have their effect. As regards the sending agencies, it is encouraging to know that the occupation of Holland has greatly strengthened the religious life of that country, and that more money was given for missionary work in 1943, during the occupation, than in any previous year. Men were being trained for missionary work at that time and there is every intention of pressing forward actively now that the war is finished.

Sumatra. While none of the other islands of the Dutch East Indies has any Moslem work comparable to that in Java, still they

require some mention, as in some instances they are instrumental in stemming Moslem advance among the pagans, as well as winning a certain number of converts. In Sumatra there has been something of a race between Christian and Moslem for the winning of the pagans. When missionary work commenced in 1863, most of the people were still pagan. Of the four missions working in Sumatra, the Rhenish mission has had outstanding success in its work among the Bataks in northern Sumatra. Foreign influences during that past eighty years have combined to bring about the disintegration of pagan society, and the natives are turning either to Christianity or to Islam. The Moslems are actively bidding for their allegiance, and are building new mosques and schools among them. In this competition the Christians have made the greater progress and also hold more firmly to their converts, for while many Moslems have been baptized, there have been no instances of Christians deserting their religion. So rapid has been the growth of this church that nearly one third of the Bataks are now Christian, and there are 400,000 members. Aside from missionary salaries the Rhenish Mission pays nothing toward the support of this Church, which is outstanding in its evangelistic fervor. Its significance in relation to Moslem work is more in this—it has forestalled the conversion of the pagans to Islam rather than in the conversion of many Moslems to Christ.

In Borneo early beginnings were difficult and discouraging. After ninety-five years of effort there were but 5,500 Christians. In 1925 the work was transferred to the Basel Mission, and in recent years there has been encouraging growth. In 1936 the Dyak Church was organized and in 1937 the Protestants were reported as numbering 30,000, among whom were included "many Moslems."

The foregoing is a picture as of the pre-war years, with most of the statistics as of the year 1942. Just what the effect of the war has been and will be, is not entirely evident, but enough has come through to indicate developments of a most serious nature for the Christians of Indonesia. A tidal wave of nationalistic feeling, vigorously promoted by Japanese invaders, has resulted not only in acts of violence and in atrocities against the foreign missionaries, but in wholesale persecution and at least local massacres of the native Christians. In view of these developments would it not be fitting for Christians in general to engage in united prayer for the strengthening and deliverance of the Church of Indonesia in these days of testing by fire?

JOHN ELDER

Iran.

A NEW LIFE OF MOHAMMED*

To see the Arabian Prophet through the eye of the nomad Arab is quite a genial idea; and such an insight, honestly recorded, would add at least to our knowledge of the person and rôle of Mohammed as conceived by some of his followers. But to assume with Mr. Bodley that it would also show us the Meccan "Messenger," "as he really was," on the ground that Mohammed must have thought and felt much as did or does the nomad Arab, or as Mr. Bodley himself, for that matter, after his initiation into the fellowship of the desert (pp. 8 and 9), is not only to strain the doctrine of chances, but is also to fly in the face of the facts.

For, as Mr. Bodley quite rightly points out, Mohammed "was not a nomad" (p. 15). And apter still is his remark that Mohammed's "spiritual horizon was entirely different to that of the bedouins" (p. 15), those "simple-minded nomads" (p. 24), who, for their part, despised and derided the commercially-minded townsmen, of whom Mr. Bodley's Mohammed was such a shining light, and who scorned, while at the same time they resented, the sharp practices of Mecca's speculative bankers and successful salesmen, those "dirhem people," as the poet, Farazdak, calls them, "sharks" in greed, and "lizards" for cowardice, gamblers, swindlers, spongers and parasites.

The townsmen, to be sure, were quite as forthright and pointed in their judgment of the rude, slippery, boastful sons of the desert, who oftener than not would take French leave and disappear into the blue, leaving their city creditors "holding the bag." And Mohammed seems to have shared some, if not all, of his fellow-merchants' bourgeois contempt and dislike for the mind and character of the shiftless dwellers in black tents. "The Arabs of the desert," declares the Koran, Surah IX, verse 98, "are most stout in unbelief and *dissimulation*; and likelier it is that they should be unaware of the laws which God hath sent down to His Apostle. God is knowing, wise."

Far from having been the Prophet's "staunchest converts" (p. 15), the bedouins tried every trick of desert diplomacy to escape the yoke of Islam. "Some Arabs of the desert," says Surah ix, verse 91, "*came with excuses, praying exemption*; and they who had gainsayed God and His Apostle sat at home; a grievous punishment shall light on such of them as believe not." And verse 99 adds: "Of the Arabs of the desert there are some who *reckon what they*

* *The Messenger, The Life of Mohammed*. By R. V. O. Bodley. Garden City, New York, Doubleday & Company, 1946. pp. xii—368. \$3.00.

expend [in the cause of God] as tribute, and await for some change of fortune to befall you: a change for evil shall befall them: God is the Hearer, the Knower."

Mohammed's prophetic analysis of the secret hopes and desires of his nomadic fellow-countrymen was soon substantiated. For no sooner was he dead than the desert people presumed that the change of fortune, which they awaited so impatiently, had come at last. Even the tribes in the immediate vicinity of the Prophet's own city of Medinah rose in rebellion: and it took almost two years of savage, internecine warfare to reduce these "staunchest converts" to obedience and restore to them the light of faith.

Thereafter, undoubtedly, a great many of them, but not all, fought under the banner of Islam, whatever motive led them to do so. But that "it was the desert people who carried Islam round the world" (p. 15) is one of those romantic fictions which dissolve into thin air when confronted with facts and sense. Historians, it must be said, have marvelled at the man-power which seemingly poured out of the desert to replenish the ranks of the armies of Islam as they swept victoriously East and West. But the mystery with its problem vanishes, when in Muslim histories such as Balādhūri's *Futūh al-Buldān* we read that Persians, for example, not to speak of Syrians, Iraqians and Egyptians, or the Berbers, enrolled in very considerable numbers quite early in the conquering, plundering hosts of the Caliphs and were incorporated sometimes into Arab tribes such as the Tamīm, and that these non-Arabs even outnumbered their Arab comrades-in-arms occasionally, as in the invasion of Spain apparently. The study of the propagation of the Muslim faith and of the spread of Islamic culture discloses, moreover, still more clearly the decisive contribution made to the cause of Islam in its earliest days by peoples whose ancestors never trod the deserts of Arabia.

But Mr. Bodley himself has not taken the desert Arab's intuition respecting Mohammed too seriously. For his life of the Prophet is just another version of the traditional Muslim biography of Mohammed attuned to the interests of the naturalistic and sensuous temperament of our modern city civilization. He skips, it is true, the miraculous elements of the prophetic story as fit only for credulous ears, but accepts, on the other hand, curiously enough, the legendary material which Abbasid historians borrowed, or fabricated out of whole cloth, to enhance the worldly dignity and repute of the Prophet and his forebears, of the whole Hashimite clan, indeed. And Mr. Bodley has added some neat touches of his own.

The eponymous ancestor of the clan, Hashim, we are informed,

was a respected merchant and the official tax-gatherer (p. 22), "a member of the gilded aristocracy of this gilded community" of Mecca (p. 24). Hashim, we also gather, was the first to conceive of and venture upon the two great yearly caravans, which went North and South, winter and summer, to Syria and Yemen respectively; and to Hashim also goes the credit of having concluded treaties with the Byzantine Romans and the Amir of the Syrian Arabs and of having arranged commercial agreements with Persia and Abyssinia in the interests of peace and of the pockets of Mecca's merchant aristocracy (p. 23).

Hashim, moreover, was not only a bold merchant adventurer and a master diplomat, who filled his city's coffers with gold (p. 23). He was also of the priestly family of Mecca, one of the guardians of the Kaaba and its shrines,—also, it should be observed, a lucrative job (p. 24),—which only Hashimites could hold, and which only "pre-Hashim Hashimites" had held apparently for centuries, Jurhum, Khuza'a and other Qurayshite clans notwithstanding (p. 24).

Mohammed's grandfather, 'Abd al-Muttalib, who took care of the future prophet for a few years after his mother's death, was also, it seems, a merchant. But he was a redoubtable warrior as well, the leader, no less, of that heroic band of citizens, who drove the Abyssinian invaders with their elephants out of the land (p. 25). Mohammed's biographer, Ibn Hishām, it must be said, reports that 'Abd al-Muttalib and his brave Meccans took refuge in the hills and left Mecca to its fate, and that the city was only saved by divine intervention, as is recorded in Surah CV of the Koran. Tradition is a fickle jade.

But 'Abd al-Muttalib's renown does not rest alone, or chiefly, on his success in war, or business. His name will be forever gloriously associated with his rediscovery of the sacred well, Zemzem (p. 25), which is, be it noted, the very well that Hagar saw in the wilderness of Beer-sheba, when God opened her eyes, as she wept over her son, Ishmael, nigh unto death with thirst. Discrepancies in the story there may be. But, as Mr. Bodley remarks, "if—the Old Testament is to be relied on, and the biblical places can be made to fit with the cities and wells of Arabia, all that the Arabs tell us must be so," (p. 17). God knows best, as Muslim historians often observe. Facts, however, especially geographical facts, are stubborn things.

Mohammed's uncle, Abū Tālib, who took charge of the nine-year-old lad when the grandfather died, was also a merchant. He "kept an up-to-date clothing-store and sold perfumes" (p. 31) and often led the yearly caravans himself (p. 31). He inherited also from his father, 'Abd al-Muttalib, his grandfather's sacred office of tax-gatherer and collected the dues for the upkeep of the poor pilgrims

who visited Mecca as the guests of God (p. 30); and in him Mohammed "met dogma and church politics at close quarters" for the first time, or so Mr. Bodley believes. For he now "found himself in a kind of commercial household, which, at the same time, was much mixed up with the sacred duties of the Kaaba" (p. 30).

Abū Tālib died a pagan; but to his honor be it said that he protected his unpopular nephew as long as he lived. Neither his honorable lineage, however, nor his commercial and political consequence, nor his sacred office seems to have sufficed to save him, or his clan, from ostracism at the hands of Mecca's conservative bankers and merchants for daring to oppose their will regarding Mohammed and his mission, a curious commentary, surely, on the fluidity of social and political conditions in Mecca at the beginning of the seventh century.

Mohammed's "father and mother were well-to-do Meccans" (p. 22). But for some obscure reason the father died and bequeathed his son only "a small house, five camels, a few goats, and an Ethiopian negress called Baraka" (p. 26). And even this modest legacy seems to have disappeared mysteriously, leaving Mohammed and his mother dependent on the generosity of their relatives. Mohammed, however, was sent, like any rich man's son, to a desert tribe to be weaned and brought up away from the insalubrious climate of Mecca; and there he spent five years in the black tents of the Beni Sa'ad (p. 27), where he imbibed "the primitive lore of the nomads, the code of an eye for an eye and a tooth for a tooth" (p. 28). He was brought back to the gilded community at the tender age of six. But "the desert left its stamp" (p. 28), says Mr. Bodley. "Again and again Mohammed showed evidence of the bedouin instinct" (p. 28). He was not a precocious child, however, nor abnormal (p. 28).

With his uncle, Abū Tālib, Mohammed took the first steps in his brilliant career as a traveling salesman. "Before he was sixteen he had done more traveling than most Meccans in a lifetime" (p. 36). And after he entered the service of his future wife, Khadija, and had won her esteem and been appointed by her head of all her caravans, he visited in her interests Damascus, Aleppo, Antioch, Jerusalem, Beyrouth, Palmyra, Baalbek. "All were on his beat," declares Mr. Bodley admiringly (p. 43).

At this point in his career Mohammed was "a companionable traveling salesman, a jovial business man, a good sport" (p. 70). But after his marriage with Khadija he "lost his sting" (p. 49). For, to tell the truth, this successful business man, like many another, only suffered the slavery of his "beat" and the counting-house because he had to do so (p. 49). Now he began to "dream in his office and loll on his camel," turning over in his mind what he had heard in the

distant cities of Asia Minor,—such as Smyrna, presumably—(p. 50), and his lucubrations finally led him to “the primitive and pure faith of Adam” and inspired the belief that it was time for another prophet to appear, who would reform the world and bring it back to its pristine faith (p. 54).

The forty years before Mohammed’s “call,” dismissed by many chroniclers in a few pages, or in a paragraph or two, are, in Mr. Bodley’s judgment, “the explanation of Mohammed, the exposition of Mohammed, the substance of the founder of Islam” (p. 62): and he offers this tissue of legendary material about the Prophet’s early life as fact and “substance.” For “special attention,” he says in his “Introduction” (p. 1), “has likewise been paid to keeping as accurately to facts as is possible in the recording of the life of any individual not personally known to the biographer.” And “there is nothing obscure,” he says again (p. 104), “about his (Mohammed’s) youth for those who take the trouble to inquire into it.”

The method, motive and spirit of the inquiry are also possibly important, however; and Mr. Bodley dismisses the distinction between history and legend far too cavalierly in his “Foreword” (p. xi-xii) to earn the respectful attention of any “who want to know something about Mohammed and Islam” (p. 1). He maintains, indeed, that he adheres, on principle, to fact; but he also points out that he may have slipped away from history occasionally without giving any indication thereof (p. xii). He has, in fact, slipped away from history quite often; and his apologia is a trifling with words.

But the presentation of fiction as fact, or without tagging it as fiction, is not the most serious fault to be found with Mr. Bodley’s life of the Prophet of Islam. For not only is his English slovenly occasionally, indicating undue haste of composition, but consistency of statement has been ignored, and the tawdry artifices of modern biography with its intimate knowledge of unknowable things have been freely employed. And, last but not least, the picture of Mohammed drawn by Mr. Bodley is sometimes cheap, sometimes naive, and sometimes downright cynical, reflecting perhaps the mind of the desert Arab.

Mr. Bodley relates, for example, as history, that the Abyssinians were Nestorian Christians (pp. 74 and 263), that “those who sided with Aisha became the predecessors of the Ommeyads (*sic*) and Sunnis” (p. 200), that Mohammed established a creed (p. 100), “that the Koran is the only work which has survived for over twelve hundred years with an unadulterated text” (p. 236), that the Battle of Boath took place in 618 A.C. (p. 166), that none of Mohammed’s followers ever worshipped him (p. 83), that Moses built his religion on what he learned from his Arab wife, Zipporah, and changed the

austere desert God, Yahu's, name to Jehovah (p. 64), that Fatima is revered by the Shi'a Muslims as the ancestor of Islam's denomination, and one-time dynasty, the Fatimids (pp. 53-54), that although "today the Church of Christ is dispersed under the heading of many denominations," "it is nothing to what it was in the seventh century" (p. 89), and that "the shops, the boarding-houses, and eating places [of Mecca] are as they were thirteen hundred years ago, and earlier" (p. 14).

"The Arab in general," we are also told, "and the nomad in particular, is a socialist by instinct and tradition" (p. 16). But three lines later we learn that "the deserts of the Arab are the only places in the world where democracy is really put into practice." The Arab is also, however, fundamentally anarchistic (p. 144); and Islam is communism, in its true sense, and really democratic (p. 94). Islam has many aspects, it seems, and the Arab is a supple fellow.

Mr. Bodley thinks of Mohammed first of all as "the boy who made good among his own people (p. 339)," "who set out to make good and *made* good in spite of every possible obstacle in his way,"—a "thrilling success story" (p. 9). He is the inspired traveling salesman, who became the ruler of Arabia (p. 237). His "roads were those of a traveling salesman," and "along these he directed his followers, adding God to the caravan and Paradise as the final market place."

"Sex," says Mr. Bodley, "was almost an obsession among Arabs. It was not a banned topic as it is among so many Western peoples. It was regarded as a pleasurable and ecstatic and inspiring function. A normal one too" (p. 202). It is also one of the chief elements of a modern best seller; and a life of Mohammed grants opportunities, it must be confessed. Compare, for example, Mohammed's family preoccupations (pp. 145-148), his "Political and Domestic Troubles" (p. 190-203), "The Affair of Aisha's Necklace" (pp. 218-231), and "The Embassies" (pp. 261-275).

Some of Mohammed's biographers, we are told, find his marriage to Aisha, the ten-year-old daughter of his old friend, Abu Bakr, shocking (p. 145). But, says Mr. Bodley, it should be emphasized "that Aisha, child in years though she was, was no helpless infant abandoned to the mercy of a licentious old gentleman" (p. 142). "I have no compassion," he adds (p. 147), "for Aisha being left at the age of ten on the lap of her husband over fifty. He was a good man, a kind man, an honest man, whose love-life up to that point had been little more than a formal ceremony (despite his two sons and four daughters by Khadija). He deserved something young and fresh to make up for what he had missed." And "this first contact with virginity pleased Mohammed" (p. 147).

Mohammed once took Aisha along with him on one of his cam-

paings. She lost her necklace, or so she said later, and was inadvertently left behind looking for it; and "a youth of great beauty" found her and brought her back to Medinah. One of Mohammed's enemies "immediately suggested that Safwan (the youth) was Aisha's lover," adding that "the only thing which surprised him was that this pretty girl of barely sixteen had been faithful so long to this old dodderer of nearly sixty" (p. 211). Mr. Bodley remarks that "Aisha's story (of the lost necklace) is either so simple and sincere that it sounds improbable, or else Safwan and the necklace are one and the same thing" (p. 215). His discussion of the true character of the affair is illusively vague.

Mohammed visited his adopted son, Zaid, one day and came upon Zaid's wife, the lovely Zeinab, half undressed. "This exquisite spectacle caused him such emotion that he exclaimed: 'Praise be to Allah who transforms the heart'" (p. 200). Mohammed married Zeinab later, after Zaid had divorced her, and received a revelation justifying his marriage to his adopted son's divorced wife. "The Lord makes haste to do your pleasure," the sharp-tongued Aisha is said to have remarked to the Prophet on this occasion (p. 201).

The inspired salesman "really knew a great deal about women" (p. 268) evidently. He was also a realist; and were he alive today, he would have been a modernist, the leader of the movement even (p. 84). He "was inspired but thought out all he did logically" (p. 8). However, "neither Jesus nor Mohammed could recognize his own reminiscences and thoughts in their new form" (p. 64). "They genuinely felt the inspiration of God. They probably had it" (p. 64).

To contradict oneself time and again may show a free mind, or just lack of thought. In his "Introduction," for example, Mr. Bodley asks his readers to "forget Islam and Muslims and the seventh century and Arabia" and to "consider a man who set out to make good and *made* good, etc.," and then goes on to assert that "the only difference between Mohammed's and anyone else's thrilling success story is *the setting*, and that adds to the excitement and the glamour" (p. 9). But what, then, is the setting in Mr. Bodley's opinion, when we are asked to forget all about it? And what is he trying to do with Mohammed? Free the Prophet from his age and place? Give him a setting, at once romantic and glamorous with all the appeal of success in love and war, business and politics, which modern taste seems to demand?

But Mohammed believed himself to be a prophet with a divine mission; and his success in this world and its affairs was due in no small measure to his faith in the divine, supernatural origin of his mission and to the faith of his followers in that supernatural origin. To reduce him to the stature of Mr. Bodley's "go-getter" is to mis-

represent and even to mock that faith. Mohammed, the "traveling-salesman," had a conversion. He underwent a solemn religious experience; and God's judgment of men became fearfully real to him. His early preaching is full of the awe of that experience. And that experience and the pious fear which it inspired, constitute the substance of Mohammed the Messenger and of his Islam, not the inspired salesmanship, nor the love-life, nor the worldly wisdom, nor the desert diplomacy of the self-made merchant of Mecca, who "lost his sting" and found a kingdom. Without that experience and the faith born of it Mohammed would have remained Kothan and lived and died like his forebears, unknown and unsung. And Islam and its millions of adherents would not exist today.

WILLIAM THOMSON

Harvard University

A Moslem Funeral in Tanganyika

The Bokwa district of Tanganyika is a strong Moslem area. Rev. L. J. Bakewell writes in the *C. M. S. Outlook* of a visit to this district: "I had prayed for Bokwa, little imagining I should ever be there. After four days of walking we arrived at the pastor's village in the midst of the digging of the grave of Pastor Omari's Moslem grandmother. It is the custom for Christians and Moslems to help one another in their burials, and when all was ready I went to the graveside service conducted by the Moslem teacher, all in Arabic, the people joining in chants and dirges. As the body was being lowered, the Moslem leader chanted: 'The light is Mohammed, the light is Mohammed'. I thought: 'If Mohammed is their only light, how great is their darkness.' I should like to have preached to them then and there, but they might have felt I was taking an unfair advantage of them. But I had my opportunity the next day, which was Sunday. After Communion Service for some twenty Christians, the village elders, nearly all Moslems, asked me for an interview. They appealed for a bigger and better school, and for a hospital; even though they knew a mission hospital would be a centre of evangelism, they asked for it,—not a government one. Heathen, Moslem and Christian alike know that there is a difference between a mission hospital and a government medical centre.

"Later the same day, the Moslem who had officiated at the burial and some of his followers came to see me, and I learned that they had greatly appreciated my going to the burial. I then went through parts of our burial service, telling of our 'sure and certain hope of resurrection to eternal life', and of our prayer that God would raise us up from the death of sin to the life of righteousness, through our Lord and Saviour. This man afterwards said to Pastor Omari: 'If only this man could stay here he could teach me much. Truly, we Moslems know nothing.' He added that he had been terrified that if I had asked him questions in front of the people at the burial service he would not have been able to answer."

—*The Evangelical Christian*

BOOK REVIEWS

Iran. By William S. Haas, New York, Columbia University Press, 1946. pp. 257, illustrated. \$3.50.

Owing to its relative inaccessibility, Iran has suffered more than most countries from the type of writer who reads what an Encyclopedia has to say about the country he proposes to visit, plus a few travelogues others have prepared, speeds through the country in two or three weeks time so as to secure "local color," and then returns to produce an authoritative and profusely illustrated account of said country, thereby securing funds for a similar trip to another land. *Iran* by Prof. Haas is a complete and welcome break with this tradition. Written by a man who spent five years in the country as adviser to the Ministry of Education, during which time he not only traveled widely, but assisted in organizing the Teheran University and founded a Museum of Persian ethnology and anthropology, it comes from one who holds no superficial point of view, whose opinions are bound to be heard with respect. He has reflected deeply on what he has seen, and endeavors throughout to trace the underlying principles involved in the customs and practices he describes.

In his opening chapter, Dr. Haas gives a brief and fascinating survey of Iran's long history, in which he does full justice to her many and varied achievements. Quite rightly, we think, he takes issue with the commonly held opinion that the victory of Greece over Xerxes saved Grecian civilization from extinction, and shows how, on the contrary, the Persians appreciated and welcomed the cultural values of subject nations and refrained from interfering with them. He is careful throughout to show the indebtedness of western civilization to the Persians in the realms of politics, architecture, handicrafts and religion. This chapter also traces the beginnings of western interference in the affairs of Iran and the devious course of their diplomacy up until the reign of Reza Shah Pahlavi.

Other chapters describe religion, society and government, Persian psychology, the cultural situation and the economic situation. Two more chapters are devoted to history, one to the reign of Reza Shah Pahlavi, and the other to the present outlook. Throughout, Dr. Haas is a very discriminating and generous critic and one feels that at times he leans over backward in trying to be fair to the less attractive elements of Iranian life. In discussing the racial background and traits of the various peoples of Iran, Dr. Haas is in his element, and his account abounds in interesting information and penetrating insights. One is puzzled, however, at the entire omission throughout his book of any mention of the modern Assyrians. The much smaller Zoroastrian and Jewish groups are dealt with and referred to several times, as are the perhaps equally numerous Armenians. But the progressive and capable Assyrian community is ignored.

In discussing the religions of Iran, Dr. Haas gives a very high rating to primitive Zoroastrianism, the type that prevailed during

Iran's greatest days, and considers the decline of Iran due in no small measure to the deterioration of this religion. More debatable seems his statement: "One is entitled to doubt that the Persian mind ever wholly absorbed and incorporated Islam." While there have been Omar Khayyams in the past and there are many skeptics in the present, still the interpenetration of all aspects of the common life of the people with the thought and spirit of Islam seems very complete. Especially suggestive and sympathetic is his discussion of Sufism and the place it holds in the religious life of Iran. He points out that in Persian Sufism "beauty and light predominate as the attributes of the divine essence," and illustrates this aspect of Sufi belief by well chosen examples. Even in translation these writings of the mystics have rare beauty and appeal:

Love is where the glory falls
Of Thy face—on convent walls
Or on tavern floors, the same
Unextinguishable flame.
Where the turbaned anchorite
Chanteth Allah day and night,
Church bells ring the call to prayer
And the cross of Christ is there.

• One is inclined to agree with his verdict: "Here, indeed (i.e., in Sufism) all earthly limitations are left far behind, and here, too, the genius of Iran reaches its summit."

His chapter on the reign of Reza Shah Pahlavi is excellent, although, naturally, not every one will agree with his interpretation of the motives of that dominating figure. It seems to this reviewer that Dr. Haas errs chiefly in considering as final and permanent the Shah's drastic reforms, especially as they affect women and the status of Islam. He writes: "By such measures the rich and picturesque ritual of the Shia creed, with all the expressions that appeal so deeply to the emotional side of the people, disappeared within a few years." Perhaps he is unaware of the fact that since the abdication of Reza Shah these rites and observances have steadily reasserted themselves, and are once more an important part of the Persian picture. He claims that Iran and Turkey are the only Islamic countries where "the veil is completely discarded by women of all classes," apparently ignorant of the fact that in this respect also the pendulum has swung back to such an extent that in many places an unveiled woman does not dare go out on the streets, and that nearly all those classes who wore the veil before Reza Shah Pahlavi are wearing it again. The statement also that "elementary education is now compulsory and free" is true in principle, i.e., that the goal of universal and free education has been accepted by the government, but it is very far indeed from realization in towns and villages and scarcely even a hope among the tribes.

There is no detailed discussion of mission work, but the presence of the missions is noted and their contributions to education, medicine, and progressive ideas mentioned, in various connections. It is some years however since the Lutheran mission to Iran withdrew.

There are a few interesting pictures, while four appendices and a good index add to the value of the work. Future editions will doubt-

less correct the average height of the Iranian plateau from 400 ft. to 4000, and "northern Iran" to "southern Iran" in par. 2, p. 38. The part Persian oil played in the Allied victory seems over-stated. Actually the production of the Persian fields was drastically curtailed during the war, due to the greater accessibility of the Iraq oil. It is also an error to state that there have been no elections since the abdication of Reza Shah, and hence there are no "Tudeh" party representatives in that body. As a matter of fact regular elections were held in 1943 and some five or six members of that party won Majlis seats.

These are, however, very minor blemishes on a fine and scholarly work that places all students of Iran greatly in the debt of the very competent author.

JOHN ELDER

Wyckoff, N. J.

Netherlands India. By J. S. Furnivall. Cambridge, at the University Press; New York, The Macmillan Company. pp. 502. \$4.50.

This book is said by the publishers, the Macmillan Company, to be an American edition of an authoritative work on the Netherlands Indies first published five years ago (presumably in England), and stated in a review in *Asia* to be "the best publication in the English language on the economic history of the Netherlands Indies."

The author was formerly in the late Indian civil service of Burma, and says in the Preface that he laid the foundation of his studies on the Netherlands Indies at Amsterdam in the Institut Koloniaal, and made further studies at Leiden University. He seems also to have had further help from the Government authorities at the Hague and in Batavia. It is also evident, from quotations throughout the book, that he has made a very thorough and accurate study of the Dutch language and of their literature on this subject.

In spite of the fact that in the 15th century the Pope had divided the whole world between the Spaniards and the Portuguese, and that Magellan had taken the Philippine Islands by sailing round Cape Horn, and the Portuguese had landed in British India, had captured Malacca and sailed on to the Spice Islands, the British and the Dutch, representing the Protestant faith, had gone round the Cape of Good Hope and had established themselves in India and Ceylon, and had founded the British and Dutch East India Companies for trade with the Far East, and especially the spice trade.

The Dutch East India Company began work at the beginning of the 16th century, and they established themselves at Bantam in West Java, and drove the Portuguese out of Amboyna. Having acquired a strip of land along the North coast of Java between Bantam and Cheribon, the Dutch took a port named Jacatra, to which they gave the name of Batavia, and there they strongly fortified their city; but their efforts were chiefly directed towards trading operations rather than the control of the native races, and they did their best to encourage the people to plant coffee, pepper, cinnamon, sugar, indigo, and cloves, and to improve the cultivation of rice in their irrigated fields.

In the first fifty pages, Mr. Furnivall gives a very interesting and accurate account of the work of the Dutch East India company up

to the year 1795, and tells how in the days of Napoleon, when France annexed the Netherlands, little was left of the Dutch Eastern Empire except Java, which was placed under the French Captain General at Mauritius. Sir Stamford Raffles was sent from Malacca with a large army from British India to take Java, not from the Dutch, but from the French, for it had been cut off from the homeland since 1795.

The effects of "Raffles' experiment" is referred to frequently from page 41 to 100, and again from time to time until almost the end of the book.

In regard to Islam he mentions the influence of Snouck Hurgronje, especially in terminating the war in Achin, which had lasted more than thirty years and cost over 400 million guilders and great loss of life. Missionary work was at first restricted to the Eastern islands, where the natives were not Mohammedans, and in Amboyna and in Minahassa of North Celebes very successful work was carried on; but at the beginning of the nineteenth century Christian work was begun among Mohammedans in Java, both in the East near Surabaya, and also in West Java among the Sundanese. A little later a German mission began work in Sumatra among the Batak people, which has been so unusually successful that some hundreds of thousands of the Batak people are now Christians, and are sending their own missionaries to work among the native races in Borneo, Java and other islands. Roman Catholic missionaries have been working among Europeans and natives since the days of Daendels, and both Roman Catholics and Protestants have opened schools for the education of the native peoples.

"The native press is itself an outstanding feature of modern cultural progress, . . . in 1917 the movement was consolidated by the foundation of the Palace of Literature *Balai Poestaka*, known also more prosaically as the Bureau of Popular Reading. . . . Among the works adapted have been *The Old Curiosity Shop*, *Oliver Twist*, *Baron Munchausen*, . . . and among those translated there are *Monte Cristo*, *The Three Musketeers*, *Tom Sawyer*, *The Jungle Book*, *Gulliver's Travels*, and *Ivan the Fool*. Other works comprise a History of Java, Manuals for Carpenters, Masons and Electricians, and books on Agriculture, Hygiene, etc."

From the above it is evident how much the Dutch people have done for the education and cultural progress of the native races of Netherlands India, and that many of them have highly appreciated the help they have received.

W. G. SHELLABEAR

Hartford Seminary

Encyclopedia of Religion. Edited by Vergilius Ferm. New York, Philosophical Library, Inc., 1945. pp. 844. \$10.00.

This Encyclopedia is a light-weight, desk-size reference work of historical and lexical data about many religions, sects and schools of thought, including their doctrines, practices and symbols, their organizations, institutions and lectureships, their leaders and teachers, past and present. The work has had 130 contributors. The articles vary in value.

Islam is dealt with under seventy-five rubrics. Not all of our readers are specialists in Islamics. Some of them may have *Encyclopedia of Religion*. For them our review is an endeavor to present accurate statements which some of the articles seem to require.

Abu Hanifa taught the method of interpretation of Qur'an and Sunna (Islamic practice) used by the Hanafiyya school of jurisprudence as a reasonable and adequately authoritative (not infallible) system of Islamic law, equally orthodox with three other surviving systems.

The words Admadiya and Admad should be Ahmadiya and Ahmad, as also in the articles on Mahdi and Mohammedan Terminology.

The definition of Faker as "a Moslem monk" gives a wrong impression, since there is no monkery in Islam. A *faqir* is a wandering religious mendicant.

Under Fiqh, Hanbolite is a misprint for Hanbalite. The name is correct in the article on Ibn Hanbal on p. 320, but there the most important fact about the Hanbalite school of law, namely, that it prevails in the Sa'udi Kingdom of Arabia, is omitted.

Hadith is correctly stated to be the body of traditions, but it provides, rather than constitutes, the basis of *sunna* or normal practice, which is one of the sources of authority in Islam.

Massignon's account of al-Hallaj in *The Encyclopaedia of Islam* summarizes his doctrine as follows: "God's transcendence above the limits of creation, the existence of the uncreated Divine spirit, which becomes united with the created spirit of the ascetic; the saint becomes the living and personal witness of God, whence the saying, 'I am the Creative Truth.'"

The article on Hegira should say that the Muslim calendar was dated, not from the hegira (migration) which took place in September, but from the beginning of the lunar year (July) in which the migration occurred. A similar correction should be made in the article Mohammed.

Ijma' or agreement of the learned is one of the principles or sources whereby beliefs and customs receive recognition as orthodox Islam. The sentence about the plural should be deleted.

The imam is a priest only in Zaidi and Ismaili Islam. The important fact about the term is that the largest section of the Shi'ah hold that the chief imam of Islam must be a descendant of 'Ali bin Abi Talib.

The Ismailis are the supporters of the imamate of Ismail, a son of Ja'far al-Sadiq, the sixth Shi'ite imam, and successors of Ismail. One of the promoters of this section of the Shi'ah was Abdullah bin Ma'mun. Members of this political-religious group believe salvation involves acknowledgment of the imam of the age, whether he is concealed or present. Sub-divisions of the Ismailis exist in Egypt, Syria, Arabia, Iran and India.

Jinn are intelligent, invisible, corporeal beings, created of smokeless flame. In orthodox Islam, God must not be called a spirit, for all spirits are created.

The qibla, while Muhammad taught at Mecca, was Jerusalem. Later, at al-Madinah, it was changed to the Ka'bah, not a sacred rock but a building which contains the Black Stone, in Mecca.

Kismet is a Muslim term which expresses God's predestination of everything and man's fatalistic resignation to his destiny.

In the Koran the verses, words and consonants have had various enumerations. It contains repetitions with varying content as well as abrogated verses.

The statement that Medina was "the seat of the first university" applies an important term to gatherings of Muhammad's followers who learned to recite his pronouncements by heart.

In the article on Mohammed, Kareish should be Kureish or Quraish and Ubu 'l Kassim should be Abu 'l Kassim or Abu 'l Qasim. It was parts of three continents that the armies of Islam conquered.

The fewest possible changes in the article on Mohammedanism would spell Abu Bekhr as Abu Bekr or Bakr; make the Sunnites to number 250,000,000; say: "They adhere to the *Sunna*," alter "created word of God" to "uncreated" etc.; the souls of unbelievers will be tortured in hell after the resurrection, rather than before.

Under Mozarab it may be said that the Arabic word *musta'rib* means philologically "arabicized" and historically is applied to the Spanish Christians who adopted Islam as their religion or to those who lived as Christians under Muslim overlordship. The Mozarab rite of Toledo is an example of the permanent influence of Moorish culture in Spain.

The mufti is correctly said to be an expounder of Muhammadan law, but Sunni Islam has no official priesthood, since it has no ordination. In Sufi, Zaidi and Ismaili Islam, some priestly functions are exercised by religious leaders.

It is unnecessary to say that the mutakallimun (not mutikal-limum) "foolishly" argued, for the term was applied to all theologians, including those who defended the faith.

From the fast of Ramadan, besides the sick, there are others, children, travelers, insane, who are exempt.

There are other Shi'ites besides the Persians, although Shi'ism is the state religion of Iran. All the many Shi'ite sects believe that the political-religious leadership (imamiyyah) in Islam has always belonged by divine right to Ali and his descendants, but they differ about the individuals given that right. Sufism arose among the Shi'ah and other early groups of Muslims.

Taqiyya is the concealment of religious allegiance to avoid danger. In some measure it was sanctioned by the Qur'an (16:108), was restricted by the Sunni majority, was considered valid by the Shi'ah sects, including the Ismailis.

The Wahabites (Wahhabis) had political power only in Arabia.

There is abundant need for a modern Dictionary of Islam, making accurate and important statements under each rubric. The one volume edition of the Leiden *Encyclopaedia of Islam* has appeared in German, with the English edition on the way.

E. E. CALVERLEY

Elements de l'Arabe classique. Par Regis Blanchere; 2me édition revue et corrigée. Paris, 1942. Librairie Orientale G. P. Maisonneuve. 8vo. 174 pp.

It will be remembered that it was Regis Blanchere, who is now a

Professor in the French École Nationale des Langues Orientales, who in 1937 collaborated with M. Gaudefroy-Demombynes in the writing of a rather remarkable work *Grammaire de l'Arabe classique*, which made a break with the long-dominant tradition of Silvestre de Sacy, and attempted to set forth the grammatical system of the classical Arabic language in accordance with the more modern conceptions of linguistic science, and in particular to treat the language as something that consists of spoken sounds and not of written signs. That large Grammar, however, does not lend itself to the needs of more elementary students, so that M. Blanchere has produced this book of *Éléments*, as a small handbook to be used by teacher and student in acquiring the elements of the language, so that they may pass on to the reading of texts and the use of the larger Grammar

This smaller book is an admirable manual. Instead of dealing systematically with the Morphology and then with the Syntax, it mixes the two in a progressive exposition, so that the student may feel that he is dealing with a living language. Moreover the older order of treatment of the various elements of the grammar has been changed to one that begins the grammatical discussion with the verb and from there develops the language in a much more practical fashion than is the custom. There are no vocabularies or exercises, so that the student can hardly use the book without a teacher, but the examples are all chosen from a few sources and any teacher can very easily work out exercises of his own to accompany the lessons.

The one grave defect of the book is in the printing, where far too many of the vowel signs, etc., have dropped out in the process of printing the work, so that the teacher's hand again is necessary. What will be welcomed by most teachers, however, is the fact that the author has abandoned a great deal of the inaccurate technical terminology derived from Indo-European, and used terms more in accordance with the genius of the Semitic languages.

ARTHUR JEFFERY

Dictionary of Standard Malay. By Vernon E. Hendershot, Ph.D. and W. G. Shellabear, D.D. Mountain View, California, Pacific Press Publishing Co., pp. 235. \$3.75.

It is remarkable that this book was produced in America in the war years. It is the joint work of a Seventh-day Adventist and a Methodist. Dr. Hendershot was for twenty years a missionary and educator in British Malaya and the Dutch East Indies (Indonesia) and is the author of Malay books. Dr. Shellabear was the premier Malay scholar among the English-speaking missionaries of the Orient. Into this dictionary he has incorporated his own *Malay Vocabulary* published in 1892.

The authors have tried to collect a vocabulary that, despite dialectic differences, will be pretty well understood throughout the Malay world. More than 5,000 words are in it. I have checked the dictionary with the Bible and *Sejarah Melayu* ("The Malay Annals") and found all the words looked for. Another important point is that the proof-reading has been so well done that I do not find a printer's error.

The authors have adopted the British style of romanization because they are writing primarily for those who enter upon their Malay studies through the English language. The mastery of the Dutch style is a matter of a few days for one familiar with the British.

The Introduction gives an accurate sketch of the geography of the Malay-speaking world. The description of the pronunciation is adequate, pending the time when the student can come into contact with native speakers. Compared with other Oriental languages, Malay is one of the easier to pronounce, in fact, no more difficult than Italian. The matter of accent, however, has divided scholars into two schools, one insisting that it stays always on the same syllables even in the derivatives and the other insisting that it changes position and clings to the penult in derivatives. Our authors hold to the first position, in opposition to other eminent scholars, such as R. O. Winstedt, who says in his Grammar that after twenty years spent in Malaya he was converted from the first position to the second. There is need for an adequate book in Malay phonology.

The appendices contain the Moslem Calendar, the Cardinal and Ordinal Numbers, a description of the Money Current in Malaya and Indonesia, a classification of Clothing and Household Affairs, Foods and Cookery, Automobile Terms, Diseases, Nautical and Geographical Terms, Typical Malay Given Names, Weights and Measures. Last of all there are nine pages of excerpts from *Hikayat Abdullah* ("Abdullah's Autobiography"), which deals with life in Singapore more than a hundred years ago.

The English-speaking student of Malay cannot afford to deprive himself of the help this Dictionary will give him. Drs. Hendershot and Shellabear are to be congratulated for having given it to the public at a time when Europeans and Americans can again begin to live in Malaya.

WILLIAM E. LOWTHER

Norwich, Conn.

The Sikhs in relation to Hindus, Moslems, Christians and Ahmadiyyas. A study in Comparative Religion. By John Clark Archer. Princeton, N. J., Princeton University Press, 1946. pp. xi, 353.

There has long been a need for a book on the Sikhs a little less formidable than the Macauliffe work, a little less stuffy than the Cunningham-Garratt "History." These two needs, at least, have been met in Professor Archer's "The Sikhs." The outward format of this volume is a delight. The Princeton Press deserves all the acclaim that has been given it for its book binding, coloring and printing. It is sheer joy to handle "The Sikhs."

Dr. Archer has given us here a unique work, one that only he could write. It is informal, readable, and rambles more than a little. It shows an intimate knowledge of the Sikh people, their history and peculiar development. Dr. Archer is probably most accurate, certainly most interesting, when he is least technical.

The most valuable part of the whole book, to the mind of this reviewer, is the new translation of the Japji, the heart of Sikh devotion closest to the sources of Sikhism itself. Few Westerners know Gurmuki well enough to essay such a translation. Much is

involved by way of the historic environment, both Hindu and Islamic, and of the religious and devotional concepts which characterize the original Sikh disciples of Nanak himself. We are grateful for this contribution.

Dr. Archer has done well in his delineation of the uniqueness of the Sikh commonwealth in its setting. He makes little mention of the significance of their locale which dramatizes the original purpose of bringing together Islam and Hinduism, a purpose which, Dr. Archer rightly insists, was never fulfilled. Recent minute studies of the population in the Punjab show that, even more than has been realized before, the Sikhs form a cushion between the population of the Muslim Punjab and the Hindu Punjab—the normal situation for a syncretistic religion, explaining much of the history of the Sikhs in their trek from a devotional *irenikon* between Hindu Bhakti and Islamic Sufism, to a militant commonwealth with a sense of unique nationhood.

Some parts of this book are, however, disappointing.

The whole matter of transliteration is disquieting. Words are, according to Professor Archer, treated as the "regular texture of the book." This need not, however, be more confusing than helpful. There are times when some significance must be attached to variant transliterations. One may excuse two different spellings at different points in the text (*madhabi*, *mazhabi*) or even a slip in proof-reading (*vaihnava* for *vaishnava*); but when the differential is in the word itself, perhaps even Dr. Archer is confused. One such instance is in the excellent glossary under the word *ashram*. After the word, Dr. Archer puts a-shram and gives as his first meaning *non-exertion*. This means that he takes the first *a* as the obscure vowel denoting *negation*, of the root *shram*. He goes on to describe the word *āshrama*, beginning with a long *a*, which is, rather than negation, an intensification of exertion. Most modern Hindus would feel that the disciplines involved in the development of the religious life of the Brahman are concerned with an intense disciplinary activity rather than in non-exertion. The use in this particular instance of long vowel markings is essential.

It is also difficult for the purist to see Hindu and Sanskrit transliterations mixed, and Bengali and Sanskrit transliterations mixed (Mahadeva, Parbati, Gyan, etc.).

It will interest readers of this review that the Islamic data are perhaps not as well handled as the Hindu. Ali, the son-in-law of Mohammed, is not buried in Meshed in Iran, but in Iraq, at Najaf, four miles from old Kufa. Perhaps it is the fact that this burial place is called Meshhed 'Alī (the Shrine of 'Alī) that confused Professor Archer, or a tradition that Meshed in Iran was the burial place. I should call the Muslim creed mistranslated (page 43). It might also be pointed out that "*rags*" (better *rāgas*) are not hymns but modes in which the hymns are sung. The groupings of hymns in the Granth are by these *rāgas* or modes in which they are sung.

Again, I approach transliteration as a purist, and dislike particularly *Koran* in a modern scholarly work on Islam. The glossary, however, lists Qur'an. As purely stylistic matter your reviewer is inhibited by the constant use of exclamation points, of words in

italics and in quotation marks. A work in comparative religion such as this does not need the tone of voice which is given by these devices, which express subjective judgments to an unnecessary degree. This gives a flavor of sarcasm and superciliousness, probably not at all intended by Professor Archer.

To return to the first evaluation, I would again say that Professor Archer has filled a felt need with a book which tells us a great deal we want to know about the Sikhs, and about the cultural environment which determined their history. The glossary and index are helpful. The bibliography, what there is, is contained in the preface.

MALCOLM PITT

*Kennedy School of Missions.
Hartford Seminary Foundation.*

Islam and Christian Theology: A study in the interpretation of theological ideas in the two religions. By J. Windrow Sweetman, Vice-principal of the Henry Martyn School of Islamics, Aligarh, India. Lutterworth Press, London, 1945. pp. xiv, 216, including nine indices. 16/ net.

This book is the first of two volumes, to form together Part One of a four-volume study of "the parallel systematization of doctrine" in Islam and in Christianity. Part One is by way of historical introduction, and comprises three sections. Section I is concerned with matters pointing to an interrelation between Moslem and Christian religious thought and usage prior to "The Introduction of (Greek) Philosophy into Islamic Thought," the subject of Section II. Section III, to be completed in volume 2, treats of the theological situation at the close of the era of Christian cultural ascendancy, when, with the period of translation past, the Moslems had taken over cultural leadership from their Christian subjects, after 800 A.D. Part Two (volume 3) is to deal with "The Scholastic Development," and Part Three (volume 4) with "A Critical Reconstruction."

The appearance of this initial volume under wartime conditions and with the author resident in India is a tribute to the initiative of both author and publisher. However, publication of this volume by itself makes a just expression of opinion regarding its contents impossible, for it is only the first part of a preliminary essay. The author's real study and argument lie ahead in Parts Two and Three, and repeatedly we are referred to discussions in later volumes for full treatment of points that are raised.

The author disclaims the intention of discussing in detail the origin of Islam in relation to Judaism and Christianity. He refers us elsewhere for the ethical, political, and racial status of Christianity in the early centuries of Islam. It is not his purpose, either, to give complete descriptions of the heresies, schools of theology, and great theologians of these centuries, but "simply to indicate broad outlines." He refuses to enter into discussion of the relations between Sufism and Christian mysticism. His interest is in assembling evidences of similarity, possible dependence, between Hebrew-Christian and Moslem thought, which will prove significant for comparative study of the systematized theologies of Islam and Christianity. "Our sole purpose is theological, and it is to data of that description that we will devote our attention in the main."

These evidences are yielded by the Qur'an (pages 6-36), the Traditions (36-42), the pre-Islamic Christian trends and formulations (42-63), the works of the Christian apologists of the first centuries A.H., John of Damascus (63-68), Abu Qurra, Al Kindi, also Ali Tabari (66, 67), and then Timothy I chiefly (69, 71-83). Passing to "The Introduction of Philosophy into Islam" (Section Two), the services of the translators from Syriac and Greek into Arabic are reviewed (84-92), and there follows (93-185) an English translation of "The Shorter Theology" (*Al Fawz ul Asghar*) of Ibn Miskawaih (d. 1030 A.D.). This translation serves the purpose of preliminary orientation which is the author's present aim, "so that the reader may form some sort of independent judgment of the subjects which at this period were discussed by the philosophizing theologians" of Islam. It is prefaced by a sketch of Greek philosophical works available in translation to Moslem theologians.

The cumulative argument is that in the early development of Islamic thought the influence of Christianity was far-reaching and profound. In the languages of many of the lands that became Moslem there existed in the seventh century a Christian literature that was to serve as a preparation for Islam (5). As Islam developed in its Christian environment, "it exacted a service from Christianity, which it employed in its own systematization" (42).

JOHN E. MERRILL

Brooklyn, N. Y.

Studier over Erstatningslaeren I Islamisk Ret: By Erik Schram-Nielsen. Copenhagen, Store Nordiske Videnskabsboghandel, 1945. pp. 169.

The French title and the summary of its contents in that language, given in twelve pages at the close of the book, indicate the scope of this special study by the Secretary of the Royal Danish Legation in London: *Etudes sur la Doctrine des Dommages-Intérêts en Droit Islamique*. The technical Arab term for this branch of Moslem-law is *Kitab-al-Kharāj*. Originally and in a general sense the term, derived from Byzantine Greek, denoted "the tribute imposed upon unbelievers." Later it referred to taxes paid on landed property in distinction from the poll tax. (Ency. of Islam). Dr. Schram-Nielsen in his monograph deals with the whole of this division of *fiqh*. After an Introduction, in which he describes his primary and secondary sources both in Arabic and in other languages, he treats in succession: The law of reparation; the price of blood; on damage by the act of slaves, cattle, etc., for which the owner is responsible; robbery and theft; damage from broken contracts; the laws of sale; of loan, conditional and unconditional; rent and its classifications; donations, deposit on trust, etc.

The work although in Danish gives copious extracts from Arabic works on *fiqh* and the standard commentaries. The bibliography lists seventeen Arabic books and fifty-two in European languages. A summary of the Danish text is given in French (pp. 159-169). This is excellent as index but too brief for practical use. With the present disintegration of ancient Moslem civil-law in Turkey, Iran and elsewhere, one may doubt whether the details of this venerable code, based on the Koran and Tradition, can resist the acids of

modernity anywhere save in corners of the world of Islam out-of-touch with Western civilization and modern concepts of laws of property. As a scholarly thesis, however, presented for the degree of Doctor in Philosophy to the University of Copenhagen, it deserves the attention of Islamic specialists.

S. M. ZWEMER

New York City

A Bible for the Liberal. Edited by Dagobert D. Runes with a foreword by Lin Yutang. Philosophical Library, New York. pp. 368, \$3.50.

This is a very disappointing book in its contents, its omissions, its preface and its high price. Much has been left out and one hundred pages of the Apocrypha by Jesus Son of Sirach, put in. It consists of eighteen pages from the Pentateuch, the whole of Job, a dozen of the Psalms, the book of Proverbs, Ecclesiastes, one chapter from Isaiah, Lamentations of Jeremiah, twenty-one pages from Matthew including the Sermon on the Mount—and all there is besides from the New Testament is Paul's Eulogy on Love! All the Messianic prophecies, the glory of the Old Testament history, the birth, teaching, miracles, death and resurrection of our Saviour, and their interpretation by His apostles are omitted.

Z.

In the Bright Syrian Land. By Frances Jenkins Olcott. Review and Herald, Washington, D. C. pp. 96.

This little volume with its wealth of good photographs is the result of a year's visit by the author. It is steeped in Bible references and a reverence for the holy places of Christendom. One could not ask for a better devotional manual with its suggestive comment on the Gospel records of the life of Christ.

Z.

Tribus semi-nomades de la Palestine du Nord. By Dr. Touvia Ashkenazi. Paris, Geuthner, 1938. pp. xvii-286, with 6 plates and a folding map.

This book appeared eight years ago, but well deserves belated notice. Thanks to the author's intimate acquaintance with the semi-nomadic Arabs of Gailee and his anthropological training, he has produced a standard work which will rank in permanent value with the volumes of Jaussen and Musil.

W. F. ALBRIGHT

A pamphlet valuable out of all proportion to its bulk is Dr. Samuel M. Zwemer's *Factual Survey of the Moslem World*, with maps and statistical tables (Fleming H. Revell Co., and Loiseaux Brothers, New York, 75 cents). This distinguished traveller, missionary and scholar outlines the vast scope of Islam and surveys all previous estimates of its vogue, sketches its awesome spread and "global strategy" and its bid to reach the world's "unoccupied areas," and devotes a masterly final chapter to "A United Christendom and Islam" in which the rebuke to ourselves is implicit.

Edinburgh

—The Presbyterian Register

CURRENT TOPICS

A Chinese Colloquial Translation of the Koran

This is an advertisement which appeared in the *Ta Kung Pao*, Shanghai's leading newspaper, on April 12th this year. It led off in large characters as follows: "An announcement from the Central Office of the Chinese Islamic Association regarding the printing of the Koran in the Vernacular." The text of the advertisement follows:

From the beginning our religion has been called Islam. It is one of the greatest religions of the world. There are more than 330,000,000 believers, which is more than one-fifth the population of the world. An estimate of the number of Moslems in China is not accurate, however; from the reports of the mosques all over the land we find that there are between fifty and seventy million in this land. These people are scattered and unorganized. Because they are not organized and speak not as a unit the nation pays little attention to them. 1,366 years have passed since our Prophet Mohammed preached. For more than a thousand years Islam has been in China.

According to our religious books the ancestor of mankind is called Adam. For this reason some people say our faith is a branch of Judaism. Because we worship the true Lord, Allah, and Ersä (Jesus) to be one of the Prophets, some think of our faith as a new branch of Christianity. (But it is clear that our meaning is quite different from the doctrine of the Trinity found in Christianity.) On the contrary there is in our faith a unity—a belief of one True Lord. Thus we are regarded as the most strict of the believers in God throughout the world. Because our faith is not always preached to outsiders, our food and practices are different, we are regarded as a mystery. Of course it does not matter how people look at us, but we must point out that our religion has been found throughout China for a long time. We admit that we have not been able to make clear the meaning of our faith to our people so that they could fully understand it. Now we know what is the hindrance, namely, our Koran is written in Arabic, which is not fully understood by the vast majority of our people. They in so many cases are dependent on the interpretation of the local ahung.

This Association is the general organization of the Moslems established in the wartime capital, Chungking, under the patronage of General Pai Chung-hsi. Our whole energy was put forth to organize the Moslems for the struggle our country was passing through. At the same time realizing that the hindrance to our faith was the lack of understanding of the fundamentals of the Koran. Thus a committee was formed to undertake this work. We were able to secure the services of Wang Ching-chai, Ahung of Tientsin, to head this committee. He is over sixty years of age and has a well rounded education in Chinese and foreign (Arabic) literature. He has also traveled extensively throughout China and carefully studied our

Koran and its doctrines for nearly fifty years. Indeed he is a man of great ability. After the battle of Hankow he went to Chungking and made preparations to undertake the work of translation of the Koran. In several years he completed this manuscript, but, alas, during a severe bombing by the Japanese this was destroyed. He then moved a short distance north of Chungking to Peipei and translated it a second time, working strenuously. He completed this work just before V-J day.

It is an honorable work to print the sacred canon. The materials for such a task are extremely scarce in the interior of the country. Upon the advice of the leader of our organization we brought the manuscript to Shanghai and have given it to the Yung Hsiang Publishing House, 380 Foochow Road, for printing. The date of publishing has been set for June 30th. Our brethren in Shanghai are enthusiastic about this work, especially Ma Wen-ling, who has been of great assistance.

The content of the book is a free translation into the vernacular, making it possible for everyone to understand. The book will be bound in a good foreign style, containing thirty sections of more than a million characters and convenient for the reader's use. The Koran has already been translated into Chinese, but only in the classical language. This is above the common folk and therefore the doctrine of our faith has been hid from them. For this reason the Association has had the Koran translated into the vernacular. When the book is printed, not only will everyone of our fellow Moslems be able to have a copy and understand the holy word of the True Lord, but also it will be a helpful book for students of religion and literature as well as philosophers and historians. Every library, public and private, schools, newspaper offices and religious organizations should have a copy. Because of the high cost of materials we are printing only five thousand copies for the first edition. The subscription price is CN\$20,000.00 = US\$10.00 per copy. The Yung Hsiang Press is handling the orders and will give a receipt for payment. This price is good up to the end of April. We hope our fellow Moslems and the general public will take notice of this opportunity.

Shanghai

C. L. PICKENS

Paul W. Harrison on the Situation

In the desert men still face Mecca when they pray, but when they eat, and when they work, and when they go to school, they face Washington, D. C., and the ideas that Washington imperfectly represents are part of their picture of God.

Henry Ford and his V-8 helped. The Ford and the Koran do not harmonize. When men ride in motor cars they pray the same prayers they used to pray but they do not think the same thoughts. The war burned in that lesson. Airplanes filled the skies and monstrous behemoths like nothing this world ever saw made even the Fords look like grasshoppers. In mechanical engineering at least, there are better textbooks than the Koran and in the Arab's mind that means a completely new notion of how God constituted His universe.

And oil—we are knee deep in it. The Bahrain refinery is fourteen stories high and four thousand men find employment in the smoky

city of the desert wastes. Thus the old pearl-fishing industry is replaced and men's livelihood depends on the west. Over the mainland there are vastly greater developments. Oil has been with us for some years. Oil plus the war made Arabia a world figure and now the Arabs themselves see life in terms of oil. Their livelihood and their place in the sun both depend on it.

So it is a time of change. Thousands of Bedouins no longer extract from the arid desert a pitiful existence by means of twenty-five goats. They draw good wages as company mechanics, they have more to eat and wear. They are beginning to go to school. Old things have passed away but as yet nothing has been made new. The old pattern of Mohammed was not a good pattern. It is rapidly passing away. Only a shell remains. But the new pattern which is taking shape is not a good pattern either. Twenty years ago in the days of the Wahabee revival, dishonesty almost disappeared. A camel load of rupees could be carried unguarded all the way from Hassa to Riyadh. Now there is as much theft in Dhahran as there is in Bahrain. There is as much venereal disease, too, and defeat on every other field of human temptation.

Before our eyes the idols of centuries pass, and new idols rise from their ruins. Now is the time to carry to those men and women the picture of Jesus Christ. That picture has conquered the world. Arabia belongs to it. *Right now*, as the old order goes, blown away like fine dust pulverized in the happenings of the past ten years, is our opportunity. In the midst of the storms and the dust and the confusion, our task, a commission straight from God, is to paint for those men the divine picture. Men will rail against it, some of them. Men will die for it, a few of them. Missionaries will grow gray and drop in their tracks in keeping it before them. That picture with its truth and beauty and freedom will capture Arabia.

Perhaps here we can see the hand of God. Men's hearts were not ready. Mohammed's system commanded them body and soul. But God had His own plans. That ocean of oil has been lying there for millions of years. He brought it to men's attention when the time came. Surely this is of God and marvelous in our eyes. Now Arabia has been penetrated by powerful foreign companies and the American oil derrick furnishes the food and the amusement and the schools and the clothes by which men live. But there is no religious faith in this new minaret. It is destroying the old but putting nothing in its place. That God has opened this closed land with His own finger cannot be doubted. That His will ends with this open but unentered door is unthinkable.

The Church Herald

"Quran Translation Fund"

Maulana Mohammed Ali makes a strong plea in *The Light*, Lahore, India, for new translation of the Koran into other languages than those into English, Urdu, German and Dutch by the Ahmadiya Anjuman, already completed. He claims that the translations by European Orientalists are not reliable. Moreover, he writes:

"The dissemination of the Holy Quran has always been regarded by the Muslims as a work of the greatest merit, and this Anjuman has,

by laying the foundations of a world-wide dissemination of the Holy Book, explaining it at the same time in such a manner that different nations may thereby see the light, made it doubly meritorious. The Anjuman's translations are not simple translations; they carry with them the Arabic Text, the Word of God, the text and translation being in opposite columns, and they also carry with them exposition in the form of footnotes showing where the modern world is wrong and what remedy the Word of God suggests for its ills.

"A contribution to this fund is, moreover, in the nature of a *sadaqa jaria*, a continuous act of charity as this is a permanent fund of the nature of a trust, the condition being laid down in the basic rules relating to it that money accruing to it shall not be diverted to any other cause, however good. If a donor desires that his contribution should be devoted to free distribution in a particular language or if he lays down any other condition, his wishes will be carried out faithfully. Property may also be made *waqf*, if so desired, so that only its income will be used for the purpose while the property dedicated remains untouched for all time. All donors who contribute a sum of Rs. 500 or more shall be kept informed of the progress of the work through an annual report."

A Foot-note on "The Clergy in Islam"

The following is from that careful observer and empire-builder in South Arabia, Harold Ingrams. It shows that the *Imam* and the *Seyyid* have enormous power in Yemen.

The government of the Yemen is to all intents and purposes entirely in the hands of the Imam and the Seiyids. There is hardly a government appointment of any importance held by anyone except a Zeidi and few by any except Seiyids. Among the Zeidis, church and state are inseparable and lay matters are inescapably controlled by religious precepts. The Imam is a priest king; there can be no lawful rule without the king; there can be no lawful prayer without the priest, and king and priest are inseparable. The Foreign Minister went to a good deal of trouble to impress this on me. A Sunni himself, he said that unless this in all its implications was understood it was impossible properly to grasp the essential basis of government in the Yemen.

The Imam is elected by the Ulema, representing the Seiyids, and a candidate for the Imamate must fulfil fourteen points covering his spiritual, mental and bodily soundness. When he is elected he is invested with the divine right of kings in the fullest sense and has on the spiritual side all the authority of a pope. If all this is remembered, almost any one of the queer things that happen in the Yemen can be understood. The Imam himself has never even seen the sea; but he can never leave his country because he and it are inseparably tied together. Nothing lawful could be done, no prayer could be said by the Zeidis if he went. The boundaries of Al Yemen cannot be altered. The Imam knows well enough that Aden is a British colony and that the Protectorate is unlikely to revert to his rule, but the most the treaty of Sana could do was maintain the *status quo* for forty years. The Imamic claim is thus in abeyance for that period, but the Imam cannot divest himself of his claim to Aden and the Protectorate any

more than I think I am right in saying the Pope can do more than admit that his authority over all Christians is only in abeyance. And the same sort of thing is inherent in the position of Yemenis. It is the unchangeable law of the land that no foreigner can own property in the Yemen, and if a Yemeni leaves his country with the intention of taking up a domicile in another country he ceases to be a Yemeni and has no right to his property, which lapses to the state. It is this law which has operated hardly on some of the Jews who have left the Yemen for Palestine but it has also been applied to Muslims. I think the Imam's belief in his divine right is part of his nature, that he exercises it conscientiously, but recognizes the difficulty of maintaining a hierocratic rule in such a world as this.

—*Royal Central Asian Journal*

Ideals of Modern Education in Turkey

In an article on the *Development of Education in Turkey* (*Asiatic Review*, January, 1946) K. R. and A. R. Maxwell Hyslop show that while foreign advice and help was welcomed by the New Republic, the system reflects the mind of their own rulers.

"This article has attempted nothing beyond a purely historical survey of the development of the Turkish educational system up to the present day. An authoritative definition of its content and purpose is to be found in various speeches of the present Minister, Bay Hasan-Ali Yücel. He has said that 'the outstanding feature of the Turkish educational system is its secular character. Personal belief is purely a question of conscience, and the Government has nothing to do with the moulding of an individual's conscience, which should be allowed a free and natural development in the dynamic creativeness of life. . . . Education may be defined as suggestion and influence directed to the purpose of bringing up men and women who will be capable of contributing to the whole community. This principle must be the source of practical ethics and idealism. . . . Education in Turkey is decidedly nationalistic in spirit. To our minds the purpose of nationalism is to revive in our spirits the great feats achieved in the course of the nation's life and our prosperities and calamities of the past, as if all these were things of the present, and to create a passionate love for, and an ardent desire to serve one's people without feeling hatred for other nations. . . . The fundamental aim of our social education is to give a feeling of attachment to and sacrifice for one's community, so as to allow one to love others. We have a peculiar view of humanism drawn from an analysis of Turkish society. Our conception of humanism does not stay and limit itself at the gates of ancient Rome and Greece; it goes far beyond; humanism is an attempt to compass all mankind which dedicates its creative energy to good purposes by penetrating deep into the haunts of civilization. This view of humanism has led to the introduction of the ancient Greek and Latin languages into the curriculum of our Lycées, and we have set up in the Universities special courses for such ancient languages as Hittite, Sumerian, Egyptian and Sanskrit. In excavations we search for the remnants of Hittite as well as Greek and Roman civilizations with the same scientific curiosity, and we attribute equal importance to the teaching of these historical subjects.' "

SURVEY OF PERIODICALS

By SUE MOLLESON FOSTER

Union Theological Seminary Library

I. GENERAL

BRITISH PROFESSORS IN TURKISH UNIVERSITIES. A. R. Humphreys.
(In *The Asiatic Review*, London. April, 1946. pp. 167-169).

International friendship will be promoted by this intellectual lend-lease.

LISTE CHRONOLOGIQUE DES OEUVRES D'IQBAL. Rahmat Ali. (In *Revue des Études Islamiques*, Paris. Année, 1940, Cahier, 1-2, pp. 86-92).

Appearing from 1901 to 1938, the work of Iqbal has served modern Indian Islam as a guide in poetry and philosophic thought.

II. ARABIA

III. HISTORY OF ISLAM

UNE CAMPAGNE CHRÉTIENNE CONTRA LE CENTRE DE L'ISLAM AU 12ÈME SIÈCLE. J. Henninger. (In *Neue Zeitschrift für Missionswissenschaft*, Lucerne, Suisse. Fasc. 1, 1946. pp. 56-65).

An account of the expedition of Renaud de Châtillon, Seigneur de Montréal, against the Saracens of Mecca and Medina (1181-1187).

SOVIET MUSLIMS AND THEIR LEADERS. Raymond Arthur Davies.
(In *Asia and the Americas*, New York. June, 1946. pp. 255-257).

Russia's relations with Aga Alizade, Sheikh of Islam of Transcaucasus, and with Mingalaya Shaimuratov, the only Bashkirian general officer, have given her great prestige among her Moslem neighbors.

IV. KORAN. TRADITION. THEOLOGY

NEW YEẒĪDĪ TEXTS FROM BELED SINJĀR, 'IRAQ. Anis Frayha. (In the *Journal of the American Oriental Society*, Baltimore. January-March, 1946. pp. 18-43).

Gives translations of three manuscripts copied by a local scribe and purchased in 1934 by the author. They are the Kitāb al Jalwah and Miṣḥaf Resh; the Ju'fī Family; and the Miraculous Deeds of Sheikh 'Adī and the Yazīdīyah sect in Arabic literature.

V. RELIGIOUS AND SOCIAL LIFE

THE FUTURE OF THE SOMALIS. Norman Bentwich. (In *The Contemporary Review*, London. February, 1946. pp. 84-87).

An argument for the union of Somalia with Ethiopia under the rule of Haile Selassie, who is experienced in governing Christians and Moslems without awakening religious antagonism.

REVIVAL OF THE ARAB MIND. A. H. Hourani. (In *Asia and the Americas*, New York. March, 1946. pp. 122-125).

Education in its wide sense began about a hundred years ago in the Christian mission schools and is now beginning to bloom in the colleges and universities of the Near East and in the literary and social life of the countries.

SOUTH OF KHYBER PASS. Maynard Owen Williams. (In *The National Geographic Magazine*, Washington, D. C. April, 1946. pp. 471-500).

A colorful account of life observed on a trip from Peshawar to Kohat, Bannu Miram Shah, Razmak, Jandolo, Wana and Tank.

VI. POLITICAL RELATIONSHIPS

ARAB FERMENT AND POWER POLITICS. Leon Dennen. (In *Commentary*, New York. February, 1946. pp. 21-26).

Soviet Russia is assiduously cultivating the Moslems to the detriment of the United States and Gt. Britain, the Russian position being strengthened through having no previous records of oppression or oil imperialism to live down.

THE ARAB LEAGUE: TOOL OR POWER? Bernard D. Weinryb. (In *Commentary*, New York. March, 1946. pp. 50-57).

Despite internal weakness, the League has developed a "nuisance value" which may become a menace to world peace by stirring up ill will against Europeans and Jews.

IRAN BETWEEN TWO WORLDS. Felix Valyi. (In *Asia and the Americas*, New York. April, 1946. pp. 158-160).

If America does not arbitrate between Russia and Iran, if Russia shows only contempt for Iran, and if Britain continues to fear Russian ambitions, there will soon be a third world war.

KURDISTAN FOR THE KURDS? Touvia Ashkenazio. (In *Asia and the Americas*, New York. April, 1946. pp. 164-167).

The Kurds demand that Britain fulfil her promises, made during the First World War, to establish an autonomous government for the Kurds.

RUSSO-TURKISH TENSION. E. W. F. Tomlin. (In *The Contemporary Review*, London. February, 1946. pp. 80-83).

As Russia has grown in strength, she has steadily worked towards safe-guarding her southern boundaries and regaining possession of Kars, Ardahan, and Batun, lost to her by the humiliating treaty of Brest-Litovsk.

SOVIET AZERBAIJAN. M. Philips Price. (In the *Royal Central Asian Journal*, London. April, 1946. pp. 188-200).

Far greater progress in education, culture, and economic betterment has been made in this area than in Persian Azerbaijan.

THE THREAT TO TURKEY. Malcolm Burt. (In *Asia and the Americas*, New York. April, 1946. pp. 156-157).

Turkey, desiring peace as she does, is gravely concerned by Russia's denunciation of the pact of non-aggression and friendship and by the Soviet demand for a share in the control of the Straits and for the retrocession of Kars and Ardahan.

TREBIZOND AND NORTH-EASTERN TURKEY. Denis A. H. Wright. (In the *Royal Central Asian Journal*, London. April, 1946. pp. 121-132).

A description of one of the most beautiful sections of Turkey where traditions go back to tales of Marco Polo, Xenophon and Jason of Golden Fleece fame.

VII. INDIA

INDIA IN TRANSITION. Sir Henry Richardson. (In *The Asiatic Review*, London. April, 1946. pp. 127-137).

India faces a golden opportunity or a black tragedy. With proper cooperation, common sense and patience, the problems of Pakistan and post-war unemployment will be solved.

INDIA'S FATAL HOUR. INDIA, EVE OF A CRISIS. (In *The Round Table*, London. March, 1946. pp. 153-158; 165-169).

Suggests a twelve point programme setting up a practical scheme for rapid demission of governmental power from British to Indian hands.

PAKISTAN. Jawaharlal Nehru. (In *Asia and the Americas*, New York. May, 1946. pp. 212-215).

Urges that India, compact, homogeneous, full of natural wealth and manpower, should not jeopardize her chance to become a strong, united state by allowing herself to be split up into small weak divisions.

THE PAKISTAN DOCTRINE: ITS ORIGINS AND POWER. Sir Frederick Puckle. (In *Foreign Affairs*, New York. April, 1946. pp. 526-538).

The essence of the movement is the establishment of a sovereign Moslem state, independent internationally and specifically independent of the India of the Hindus.

THE PARLIAMENTARY DELEGATION TO INDIA. Godfrey Nicholson. (In *The Asiatic Review*, London. April, 1946. pp. 153-160).

Shows that India must be free of Parliament and the India Office, making her own decisions and solving her own political problems.

VIII. PALESTINE

BUILD PALESTINE ON REALITIES. Ahad Ha'am. (In *Commentary*, New York. April, 1946. pp. 54-57).

Advocates a guardian for the entire country, warning that the Balfour Declaration of 1917, later confirmed by the Associated and Allied Powers, means "the establishment in Palestine of a national home for the Jewish people."

PALESTINE: INTO WAR BUT NOT INTO BATTLE. E. Keith-Roach. (In the *Royal Central Asian Journal*, London. April, 1946. pp. 133-149).

Surveys the war years and reports Jewish aid to Britain far more effective and spontaneous than Arab.

PALESTINE—WHO ARE YOUR OWNERS? Jacob Gartenhaus. (In *The Hebrew Christian Alliance Quarterly*, Chicago. Spring, 1946. pp. 20-25).

Weighs Biblical evidence and finds it decidedly anti-Arab. A PALESTINIAN'S SOLUTION. Mosche Smelansky. (In *Commentary*, New York. March, 1946. pp. 10-16).

After fifty-five years' residence in the country, the author believes that it should remain under British mandate with dominion status as its goal but that Jewish-Arab participation in government, education, etc., should be encouraged.

SOLUTION FOR PALESTINE: A BRITISH VIEW. H. N. Brailsford. (In *Commentary*, New York. February, 1946. pp. 51-55).

Argues for a Jordan Valley Authority to promote the physical development of the country, rendering it fit to provide for a far larger population living in a bi-national state enjoying community autonomy.

IX. MISSIONS TO MOSLEMS

CENTRAL ARABIA—NOW. Paul W. Harrison. (In *Neglected Arabia*, New York. January-February-March, 1946. pp. 13-15).

Powerful foreign companies intent on oil have penetrated the long inviolate peninsula, but no religious faith has accompanied this invasion. Prayer and sacrifice, love and faith must be supplied by missions.

THE MISSIONARY ON THE EAST AFRICAN COAST. Lyndon Harries. (In *The International Review of Missions*, London. April, 1946. pp. 183-186).

The Christian community, by the stabilizing values of its Christian family life, will strengthen the Christian church and will gain converts.

PEACEFUL PENETRATION. G. D. Van Peurse. (In *Neglected Arabia*, New York. January-February-March, 1946. pp. 3-6).

Medical missionaries may now make regular visits to the interior of Arabia, but we must still pray that they may be allowed to establish permanent mission stations there.

WOMEN OF THE INTERIOR. Anna M. Harrison. (In *Neglected Arabia*, New York. January-February-March, 1946. pp. 7-9).

More and more help is being given to the patient, courageous Bedouin women as well as to their carefully secluded sisters in harems.

ZIONISM AND THE CHRISTIAN ATTITUDE. J. Jocz. (In *World Dominion and the World To-day*, London. May-June, 1946. pp. 137-143).

Political Zionism with its crude nationalism is not causing a spiritual advance and nothing but Christian-aided coöperation can ever unite Arabs and Jews in peace.

